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The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 22 Chicago, Saturday, August 26, 1893 Whole No. 771

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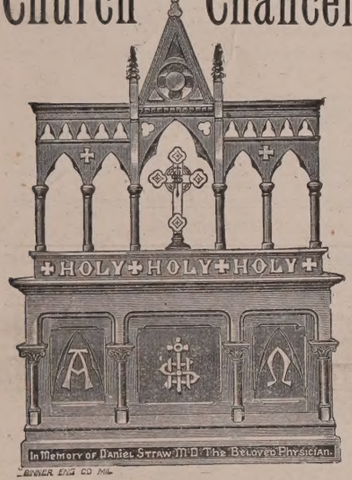

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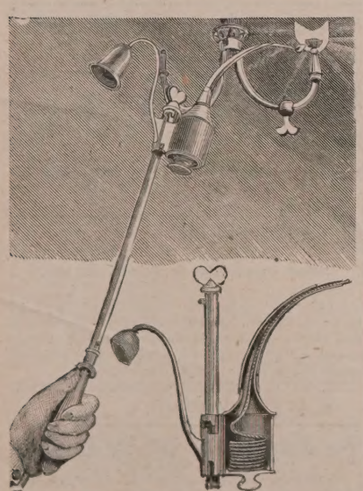

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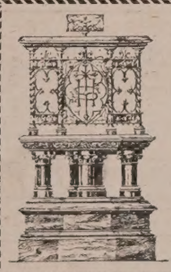

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The Contents of the September number affords a rich and varied feast, including: Charles Eliot Norton's article on *The Letters of James Russell Lowell*; Thomas A. Janvier's illustrated paper, *Down Love Lane*; *A General Election in England*, by Richard Harding Davis, illustrated; *The Diplomacy and Law of the Isthmian Canals*, by Sidney Webster; Mrs. Pennell's *An Albert Dürer Town*, illustrated by Mr. Pennell; William McLennan's *A Gentleman of the Royal Guard*; Colonel Dodge's *Riders of Egypt*, with illustrations; *Edward Emerson Barnard*, by S. W. Burnham; Ex-Senator Maxey's *Texas*; A Poem, by John Hay; Serials and Stories, etc.

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(*For other Schools see page 382*)

The Living Church

Saturday, August 26, 1893

News and Notes

It is reported that Bishop Durnford, now over 90, contemplates resigning the See of Chichester, to which he was appointed by Mr. Gladstone in 1870, on the death of Dr. Gilbert. The Bishop has proved himself to be one of the very best of Mr. Gladstone's church appointments, for his episcopate has been in all respects a great success, while he has been most popular among both clergy and laity. Rumor has it that the See of Chichester will be offered to Dr. Talbot, vicar of Leeds, who was for many years Warden of Keble College.

At the quingentenary festival at Winchester there were present the Archbishops of Canterbury and York, the Bishops of Southwell, Salisbury, Truro, Newcastle, Guildford, Reading, and Southwark, and Bishop Macrorie. At the early Celebration in the college chapel more than 300 "old boys" communicated. At the prayers in Chamber-court the singing of the Latin hymn was exceptionally grand, as were the hymns and *Te Deum* in the cathedral, where the Archbishop of Canterbury delivered a eulogy of William of Wykeham. His grace made a touching allusion to the death of his son, an old Winchester boy, buried in the cloister.

The English Church papers and probably the English bishops, have so far failed to distinguish between the "Parliament of Religions," to be held in connection with the World's Fair, and the proposed Church Congress in Chicago. With the former, of course, the Anglican Church could have nothing to do, but we do not see how she could in any way be compromised by participating in the latter. The singular lack of enthusiasm about it, at home and abroad, is doubtless due to this misunderstanding, but it has not encouraged Chicago Churchmen to go on with the enterprise which would have involved a large expenditure of time and money.

At the time of the Conquest the population of England and Wales was 2,000,000, and it was less than 1,000,000 in the year 700, when there were twenty-one bishops. The present bishops, being thirty-four in number, exclusive of suffragans, have under their charge a population of 26,704,406, or an average for each bishop of 785,000 persons. The Bishop of Manchester has the oversight of 2,297,015 people, being far more than twice the number over whom thirty bishops formerly presided. Having regard to this enormous increase in population during the past 1300 years, it is obvious that the average bishop of to-day cannot practically have any acquaintance whatever with the hundredth part of the population in his diocese.

The Irish Gazette advises its readers to give a wide berth to the World's Fair. "It might have been expected that many frightful accidents would occur where so great a concourse of people were gathered together, and in a country where there is a cynical disregard to the public protection of life. A frightful fire in the Exhibition Buildings, involving the loss of many lives by the most terrible of all deaths, is among the records of the week." Our esteemed contemporary is mistaken as to nearly every fact alleged. The fire referred to was not in the Exhibition Buildings, but in the cold storage building which was not open to visitors, and the lives lost were those of gallant firemen. The utmost precautions are taken to insure safety at the Fair, and life is as well protected here as in any country in the world.

The resignation of Bishop Hadfield of Wellington, N.Z., and Primate of New Zealand, will take effect from the 9th of October next. This date will be the 23rd anniversary of the Bishop's consecration in St. Paul's pro-Cathedral, Wellington, by Bishop Harper, of Christ church; Bishop Williams of Waiapu; Bishop Suter of Nelson; and Bishop Cowie of Auckland. He was ordained in 1838, and in the same year proceeded to New Zealand, as a C. M. S. missionary to the Maories, and for thirty-one years, through innumerable perils and hardships, worked and lived among them. Add to these years the period of his episcopate, and it will be seen that he has labored for the Church in the colony upwards of fifty-four years. His retirement will be felt to be a loss by the Church in New Zealand, for he has an unrivaled knowledge of its constitution, laws, and history from its commencement.

In the Convocation of Canterbury recently, the Dean of Worcester said that a speech of his at a diocesan conference had brought to him a shower of letters from all parts of England, giving details of the distress in which the clergy were living. One of them had to give up fires, another had to stay in bed because he had no clothes fit for cold weather, another had not tasted meat for months, another had to sell his books and furniture, another was unable to give his children education, and another had been compelled, by dire necessity, to drop his life insurance. These are merely samples of the sufferings to be met with in all parts, and in the majority of cases the pinch of poverty has to be shared in by wife and children. It is estimated that ten million ponnds would be required to raise the endowments of the poor livings to £200 a year, and there is some hope that an endeavor to raise this sum will be made.

Dr. Phillips, who has just been consecrated Assistant-Bishop of Western Equatorial Africa, has a history. His father belonged to the Egba tribe, and was rescued from slave dealers by an English man-of-war. He proved to be a man of considerable natural ability, and soon was trained for service among the natives as a schoolmaster, subsequently acting as catechist among the tribes in the great Western Equatorial region. His son, the present Bishop, was early left an orphan, but he was taken great care of by the Church Missionary Society's agents, and when he had reached man's estate, naturally undertook missionary work. He received deacon's orders in 1876, and was ordained priest in 1879. The scenes of his labors have been Ebute, Meta, Ode, Ondo, Lagos, Yoruba, and Hesa. He has proved himself to be a man of great initiative, considerable administrative power, generous sympathy with the natives, and fair culture. He is one of the most notable men of the line established by Bishop Crowther.

Captain Bourke, one of H. M.'s late ship "Victoria," in his defence at the court-martial at Malta on the fearful loss by capsizing of that ship, testified that: "There is no doubt that amongst those lost many individual acts of heroism and disregard of self must have been displayed, but regret that I am only in a position to state one. This is the case of the Rev. Samuel Morris, chaplain of the 'Victoria,' than whom no man in the ship was more beloved and respected. It is his words, 'Steady, men, steady,' when the end came, which bring before one the appreciation of his coolness and valor, even at the moment of the ship capsizing. We only hear of him, careless of his own safety, exhorting the men to be cool and calm. In his daily life on board he mixed with the men, and knew their thoughts, and advised them in their troubles. A noble character like this inculcates by his example the discipline and obedience which was shown on board the 'Victoria.' Amongst those who were saved equal acts of bravery and coolness were displayed."

A very interesting experiment is about to be tried in Northumberland in the shape of "cavalry curates." That part of the country is mountainous, bleak, and thinly populated. There are few villages or even hamlets, the parishes embrace thousands of acres, and the inhabitants are scattered about in groups of a dozen or so; and there are isolated families, hinds, and shepherds who are miles from their nearest neighbor. To meet the spiritual needs of these people the cavalry curates corps is to be enrolled. The lonely districts are to be marked out into circuits, and dotted with small wooden or iron churches holding from twenty to fifty people. Each district is to be assigned, together with a strong pony, to a curate, who is to hold three full services in three different chapels each Sunday, three cottage lectures in three others during the week, and fill up his spare time by visiting, teaching the children, distributing literature, and ministering to the needs, bodily and spiritual, of all. The work will be of a truly missionary character, and the cavalry curates will be treading in the footsteps of Aidan, Cuthbert, and Bede, who first won all that country for Christ. It is hoped ultimately to restore the ancient episcopal See of Lindisfarne.

Brief Mention

The United States coinage of 1793 is very rare, and a dollar of the year 1794 has often sold for as much as one hundred dollars. A 1796 half-cent is so rare as to sell readily for fifteen dollars, and a half-dollar of the same year is worth sixty times its original value. While the half-cent of 1804 is common enough, all the other coins of that year are rare, the dollar of that particular date being the rarest of all American coins. Only eight are known to exist out of the 19,750 that were coined. The lowest price that one of these now change hands for is 800 dollars.———"There are lots of people," says a Texas paper, "who mix their religion with business, but forget to stir it up well. As a result the business invariably rises to the top."———In another paper the editor says that his idea of a man who might pass for a Christian is one who doesn't laugh when it rains on a picnic party to which he was not invited.———A writer of *The Figaro* who paid the loan offices of Paris a visit, says about them: The combined renewal of many tickets is a source of much misery and struggle. Last year no less than 307,319 tickets for a loan of 3,108,237 francs were renewed. Certain pawned objects are renewed with a perseverance that is actually touching; so, for instance, a little mantel clock since the year 1835; it looks perfectly new as yet! For an old silver knife, fork, and spoon, the interest has been paid for seventy years, and for a piece of lace, on which twelve francs were loaned, for 675 years.———The English Church Army has had a gift of a steamboat. By means of this the Church Army officers will be able to travel up and down the Thames and find lodging free of expense. The boat is nicely fitted up, and carries a large tent, and all other requisites for holding mission services.———Too many churches reckon a man's standing in the church by his "sitting."———A Congregational clergyman, of Ohio, according to *The Congregationalist*, has forwarded to the patent office at Washington, a model of a device for furnishing communicants with individual cups. They are about two inches high, one inch at the mouth, tapering down to nearly five-eighths of an inch at the bottom. As many as forty can conveniently be carried in a frame, and be replenished in a few seconds.———A Brooklyn Presbyterian pastor has invented a plan by which to get young men to attend his church—by having young ladies to act as ushers!———The son of the late Gen. George B. McClellan has been notified of the existence of dozens of buttons said to be cut from the coat which his father wore at Antietam; and the interesting fact is that he has the coat, with all its original buttons in their proper places.——A Topeka, Kan., special says that on account of the financial stringency the members of the seven religious denominations at Ashland have agreed to sit in one church, listen to one minister, and drop their mites into one box. This will add six clergymen to the great army of the unemployed. Other drought stricken communities will adopt the same plan.———"The noble revival of the Oxford divines" are startling words to find in an article by Canon Jenkins in *The Churchman* magazine, says *The Canadian Churchman*. "Many of us remember with grief and shame what our own church was before its resurrection in the closing years of the last century, when Wesley and Whitfield led the way to a higher spiritual life, and were followed by the leaders of the evangelical schools, and they again by the noble revival of the Oxford divines, who re-introduced that higher learning which the earlier movement needed." This is a brave confession, but we have waited long to see it!

New York City

The rector of St. Mark's church, the Rev. Dr. J. H. Rylance, who underwent a serious operation some weeks since at his summer home at Elberon, N. J., has passed the critical stage, and is now rapidly recovering health.

The summer home of Trinity church, the Rev. Dr. Morgan Dix, rector, is doing a busy work in giving outings to the poor children of the parish. It is located at Islip, on the coast of Long Island, amid fresh sea breezes, and is cared for by the Sisters of St. Mary. It will remain open far into the Autumn.

A portion of the boy choir of Christ church has been enjoying several weeks of outing at Littleton, Mass., under the care of the organist and choir-master, Mr. Peter Corning Edwards, Jr. They went into camp at Spectacle Pond, and largely paid their expenses while away by concerts given, and have just returned.

At St. George's church, the Rev. Dr. W. S. Rainsford, rector, a series of business talks have recently been conducted by business men for the benefit of the boys of the parish. The talks dealt with the experiences of practical business life, and gave the experiences of the speakers. The new organ for the chapel in the parish-house will be ready for use in September, and a vested choir will then probably be organized to conduct the musical services of the large Sunday school.

The death of the Ven. Thomas M. Peters, D.D., Archdeacon of New York, was very sudden. He had gone to Mount Minturn Saturday, where he investigated the progress of the work of this new country division of the Sheltering Arms. After the inspection he complained of great weariness, but was driven to Tarrytown. On the way the horse fell, the driver was thrown out, and the Archdeacon was much shaken up by being thrown against the wheel, sustaining, however, but slight injury. By train he proceeded to Peekskill, and passed the evening pleasantly at the house of a friend, seeming in usual health. He passed the night at the house of Mr. T. R. Manser, lay reader of St. Catherine's church, near Peekskill, where he was to officiate Sunday. Sunday morning he was found dead in his bed, and examination proved the cause of death to be heart failure. His death fell as a blow upon the Churchmen of New York, and is widely and deeply felt. Few of the city clergy have been better known or more generally loved.

The Archdeacon had been for many years a leader in charitable and philanthropic activity. Aside from his splendid work for half a century at St. Michael's, he was one of the most active founders of the City Mission Society, and was at the head of the Sheltering arms, the Shepherd's Fold, and the Children's Fold. He was also connecetd with many missionary and benevolent societies and institutions, and was particularly interested in work for the destitute and homeless little ones of the city. He founded the parishes of St. Mary, Manhattanville, All Angels, and the church of the Archangel. He had traveled around the world, and was a learned scholar and frequent contributor for the press, and was a member of the New York Historical, Fellow of the American Geographical Society, and associated with other learned bodies. His son, the Rev. Professor John P. Peters, Ph. D., is well-known as the head of the recent archæological expedition to Babylonia. His wife was daughter of the Rev. Wm. Richmond, who was a previous rector of St. Michael's church.

The Archdeacon's obsequies have been a remarkable event. So great was the desire to pay a tribute of affection, that the body was allowed to lie in state in St. Michael's church on Wednesday afternoon, and on Thursday until noon. The altar was hung in white, and the chancel was decorated with flowers, palms, and ferns. At the head of the coffin was placed the red hood of his doctorate from Trinity college. More than 3,000 persons filed past the casket while the Archdeacon lay in state. The burial services were held on Thursday, and were begun by two early celebrations of the Holy Eucharist. At the first the present clergy of the parish received, and at the second the clergy formerly connected with it during his long rectorship. The burial proper took place in the afternoon in the presence of a congregation that filled the great church, and there was much manifestation of feeling. Among those present were many who had felt his charity. There were delegations of the trustees of the Sheltering Arms, the Children's Fold, Shepherd's Fold, House of Rest for Consumptives, and City Mission Society. A large body of clergy were present, with white stoles. All the hangings were white. The services were conducted by Bishop Potter, assisted by the Bishops of Springfield and Delaware. The interment took place in St. Michael's cemetery, Astoria, N. Y.

During the year covered by its last report, St. Luke's Hospital received legacies from the estates of the late G. M. C. Clingler, $2,715.62; M. Louise Comstock (in addition to $20,000, to endow four beds) $2,313.01; John T. Farish (in addition to $5,000 to endow a bed) $45,000. There was received for endowing beds in perpetuity, from Miss Mary J. Walker and Emily A. Watson, in memory of their father, $5,000; Miss Julia Livingston, Delafield, in memory of her brother, Joseph Delafield, Jr., $3,000 for a child's bed; bequest of Miss Maria M. Flagg, in memory of her mother, $5,000; Mrs. Benjamin Robert Winthrop, in memory of Eliza A. C. N. Winthrop, $5,000; bequest of M. Louise Comstock, $20,000; Mrs. Mary N. Mayo, in memory of her husband, Henry O. Mayo, M.D.; and bequest of John T. Farish, for foundation of the Farish bed, $5,000.

A large part of the real estate in Tremont, which came to the trustees of St. Luke's Hospital through the union with the Hospital of the House of Rest for Consumptives, brought on sale the sum of $99,157.67. There was also conveyed to the trustees investments amounting to $29,000. The trustees paid off mortgages on account of the House of Rest amounting to $37,538.45, leaving in hand $90,619 22. Eight lots of the Tremont property, valued at about $10,000, were left for later sale, and the amount thus represented is a total of about $100,000, which will be applied by St. Luke's Hospital as an endowment to meet the special expense of caring for consumptive patients. The current expenses of the Hospital for the year amounted to $109,776.41. The receipts from interest and dividends were $46,318,28; from annual subscriptions for support of beds, $3,900; from share of Hospital Saturday and Sunday collections, $6,121.87, of which $1,008.38 had been specially designated by the givers; portion of the legacy of John T. Farish devoted to current expenses, $18,500; house receipts through the superintendent, $27,158.26, bring the total to $109,776 41, with $54 70 counted as cash in hand at end of year.

The fact that $18,500 of a current legacy was necessarily drawn to aid in meeting expenses of the year sufficiently indicates that notwithstanding the heavy transactions of the trustees in sale of present property and the erection of fine new buildings, it is a mistake to suppose that the institution is not in need of liberal support. As a matter of fact, the impression that St. Luke's is a wealthy foundation has caused less support to be given than is really needed to meet the great and increasing demands upon it. During the year only $24,422 77 was received from paying patients--the great bulk of the work of the Hospital being purely charitable. An effort has been made to increase the "Century Fund," which, when inaugurated by Dr. Muhlenberg, was a yearly subscription by 100 persons of $100 each toward supplying the difference between the annual expenses and the Hospital income. This fund still exists, but in recent years has fallen off through the death of subscribers and other causes. Last year it paid in $6,300 from 63 persons. It is hoped by the next report to bring the number of subscribers back to the full 100. Trinity corporation pays $2,000 annually for the expense of five beds.

The work of the Hospital has been greater than ever. At the beginning of the year 184 patients were under care, and 1,822 were admitted subsequently, making a total of 2,006 under care. Of these, 924 were discharged cured, 483 as improved, and 180 as unimproved. There were 213 deaths, and 206 patients remained in care at the close of the year. There were 416 patients who paid in full and 81 who paid in part the cost of their treatment. The number of free patients, including those occupying supported beds, was 1,509. The number of small children under care was 146. The economy of administration is indicated by the fact that it costs only about $1.38 a day for all expenses of each patient. Under the able superintendence of the Rev. Dr. Geo. S. Baker, the internal administration has been enlarged and improved to meet the larger demands. With the aid of two clergymen he has zealously given to sick and dying the ministrations of the Church—one of the distinctive features of Dr. Muhlenberg's plan. The Blessed Sacrament was frequently administered in the chapel and at the bedside. Baptisms reported, 20; Confirmations, 32; burials, 84. There were 35 nurses admitted to the Guild of St. Barnabas for Nurses. $913 91 has been received and expended for charity. The Training School for Nurses, though young, manifests steady growth. At date of last report there were 39 pupil nurses, eight probationers, and 12 candidates whose names were on the emergency list awaiting call to duty. The register of graduates shows some in responsible positions in other institutions and 17 engaged in private nursing. The course of instruction in the school of St. Luke's includes teaching in religion and Church principles.

At the annual Church Congress, which will be held in New York in November, one of the subjects to be discussed will be a temperance one: "What to do with the saloon." Among the speakers will be the Rev. Dr. McKim, of Washington; ex-Mayor Hewitt, of New York; the Rev. Dr. R. A. Holland, of St. Louis; the Rev. Dr. Wm. S. Rainsford, of New York; the Rev. Floyd W. Tomkins, of Chicago, and Mr. Robert Graham, general secretary of the Church Temperance Society.

Philadelphia

In the will of Charles Wiston, a member of the (Orthodox) Society of Friends, are four bequests of $5,000 each, three being to unsectarian charities and the fourth to the Lincoln Institution, which is a Church home and school for Indian girls.

The Rev. Geo. T. Griffith, B.D., priest in charge of St. Clement's church during the absence of the rector, the Rev. J. M. Davenport, had for his guest on Sunday, 13th inst., the Rev. Father Convers, S.S.J.E., who in former years was an assistant in that parish. Father Convers addressed the children at the 9:15 A.M. service, and at the High Celebration at a later hour, preached a sermon on "St. Peter's faith and unbelief." There was a very large congregation in attendance.

In these columns last week was recorded a notice of the demise of the Rev. Willison B. French, and on the 17th inst. his venerable father, the Rev. William Clark French, D.D., entered into the rest that remaineth for the people of God, after a long illness, aged 75 years. For many years he was secretary of the diocesan convention of Ohio; he was also editor of the diocesan paper, *The Standard of the Cross*, and when that journal was consolidated with *The Church* of the Pennsylvania diocese he removed to Philadelphia, and became editor in chief of the then united papers. He never had any parish in this city, but officiated in several churches at different times.

In the church of the Ascension, at the morning service on the 11th Sunday after Trinity, a very handsome memorial pulpit was dedicated by the rector, the Rev. G. Woolsey Hodge. It is placed outside the chancel arch on the Gospel side and is elevated four steps above the pavement of the nave. The materials used in its construction are Indiana limestone and Aberdeen granite, both unpolished, and its style conforms to the Gothic architecture of the church, the eight small granite columns which support the entablature being an exact copy, in miniature, of those supporting the clerestory. The base is circular, gradually diminishing upward, and then expands, the floor of the pulpit being partly rounded and partly square. The inscription, in old English characters, runs quite around the base of the foot pace, and is thus worded:

To the glory of God and in loving memory of Mary Archer Neilson, who entered into life 18 Oct., 1892.

The pulpit is the gift of her sister.

Diocesan News

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

The building for the Bishop's Boys' Military School to be known as the West Texas Military Academy, has been begun on Government Hill, and is rapidly progressing. It will be a sightly and commodious structure, thoroughly equipped with modern improvements, electric lights, etc. The location on grounds immediately adjoining the U. S. Army Post, is excellent, and easy access is afforded by electric car service. The military system will be adopted and the cadets will be regularly drilled by an officer of the U. S. Army. The rector, the Rev. A. L. Burleson, will reach San Antonio about Sept. 1st, and at once complete arrangements to open the school Oct. 1st.

The Misses Johnston of Elizabeth, N. J., have presented a bishop's chair to the new church at Yoakum.

The Rev. Mr. Wilcox writes encouragingly of his work at San Saba and Llano. He hopes to see a church begun at the former place soon.

The new church at Pearsall is making rapid progress toward completion. The outside work is all finished but there may not be sufficient funds to complete the ceiling in the interior. The church has a beautiful chancel and is furnished with altar, lectern, and chancel rail, made of native yellow pine and all paid for. The church has been carpeted by Mrs. M. G. Massey, of Rochester, N. Y., and her "Bishop Johnston's" helpers. The little church is very church-like and its congregation are thankful that they have at last a house of God of their own.

About four years ago the service of the Church was first held in Beeville by the Rev. William Jones. At that time a lot was bought on which to build a church. In 1892 an effort to erect a place of worship was made but was frustrated by the bursting of a "boom" and the resultant state of affairs. Early this year the Rev. O. R. Bourne took charge, and calling together the congregation a vestry was elected and steps taken toward building. A subscription list was begun and met with such success that plans and specifications were drawn up and accepted by the vestry. At present only the transept and chancel will be built. The church will be cruciform in shape when completed and the design is thought to be extremely pretty.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

On Sunday, Aug. 13th, the congregation of the church of the Advent, Birmingham, worshipped for the first time in their new church. The sermon was preached by the Rev. Philip A. Fitts, of Anniston, whose first parish was the church of the Advent.

The first Church service ever held in Cottondale, a milling town seven miles from Tuskaloosa, was held by the Rev. Mr. Whitaker on Sunday night, July 30th. 18 members of Christ church, Tuskaloosa, and a number of the choir, drove over and the full evening service was held. The building was crowded. It is hoped services will be held there regularly hereafter.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The rector of St. Stephen's, the Rev. James Foster, has lately organized a sterling chapter of the Brotherhood of St Andrew, commencing with only seven charter members, but members richly imbued with the full spirit of that noble order, and from whom good and faithful work may be looked for. The large vested choir of men and boys, whose appearance of late would strikingly remind one of the hard times, have been fully provided with a brand new outfit of cassocks and cottas, by the praiseworthy efforts of some of the ladies.

California

William F. Nichols, D.D., Bishop

SAN FRANCISCO.—The Clericus of San Francisco and neighborhood, at its weekly meeting, on Monday, the 7th inst., discussed very fully and freely the case of their brother, the Rev. Rodney M. Edwards, and his recent arrest and trial, and took action towards an expression of their views and feelings on the subject, which is here presented:

Having all along entertained an abiding confidence in the integrity of the accused and his innocence of the charge of embezzlement preferred against him, it affords us great satisfaction that, after a trial lasting more than four days, he was acquitted. We were glad, several of us, when called upon in court to testify to the good standing of our brother clergyman, in this community, and to his past reputation for honor and integrity. And we feel entirely satisfied, as the result of the trial, that however unfortunate or unwise he may have been in his pecuniary transactions, no taint of fraud rests upon his character.

New Jersey

John Scarborough, D.D., Bishop

CAPE MAY.—On Sunday, Aug. 6th, the Bishop of the diocese made his annual visitation to St. John's church, and celbrated the Holy Communion, when more than one hundred received. The Rev. A. B. Conger, of Rosemount, Pa., who has a cottage here, has an early Celebration every Sunday. St. John's is among the most prosperous of the seaside churches.

CAPE MAY POINT.—Last summer it was feared that St. Peter's-by-the-sea would have been washed away, the waves coming within six or eight feet of the foundations. Now the force of the water is making land again. Service is said daily, as well as Sundays. The Rev. E. H. Supplee, who is sojourning at the Point, cares for the services, with the assistance of the clergy near by. The Bishop made his annual visitation on the 10th Sunday after Trinity, when the church was crowded.

The clerical and lay delegates from this diocese who will be present at the missionary Council to be held in San Francisco, Cal., on Oct. 22nd, are the Rev. Messrs. E. M. Rodman, T. Logan Murphy, and George W. Watson, D. D.; and Messrs. James Parker, John Carpender, and Alden Spooner.

The Rev. J. M. Williams, D. D., and family are in residence in Burlington College, and already a large number of pupils have been secured for the next school year.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

Ground has been broken by the contractors for the new St. James' church in Leesburg. The building will be of stone, 78 x 108 feet in size and very handsome in design.

The new Mount Calvary church at Round Hill, Loudoun Co., having been completed, was formerly opened for divine service by the Rev. Everard Meade, diocesan evangelist, on Sunday, Aug. 13th.

The vestry of Grace church, Alexandria, held a meeting on Monday, Aug. 7th, and approved the action of the building committee recently appointed to consider the advisability of erecting a new church, and who strongly urge that funds be collected for that purpose.

North Carolina

Theodore B. Lyman, D.D., LL.D., Bishop

The Convocation of Asheville held its summer meeting at Brevard, July 12 and 13. The services were concluded with an early celebration of the Holy Communion on the 14th of July. The fall meeting will be held at St. Clement's church, Buncombe county, on Oct. 27, 28, and 29.

The vestry of Calvary church, Tarboro, has made the request that Bishop-elect Cheshire be consecrated in that church. His father was rector of the church for half a century and is now rector *emeritus*.

The new church at Bryson City has been enclosed and painted, and presents a very attractive appearance. It is expected the pews will be in and the church ready for use early in September next.

Work on the new church at Cashier's Valley was begun some weeks ago, and it is thought it will be ready for use by Sept. 1st. The former building was destroyed by fire some time ago.

The church of the Transfiguration, Saluda, has just received two welcome gifts. One a copy of the new standard edition of the Prayer Book for the chancel given by Bishop Howe, and the other a beautiful stone font, octagon in form, from Dr. and Mrs. F. L. Frost, as a memorial of their son, now at rest in Paradise.

The Woman's Guild of Trinity church, Asheville, which was organized Sept. 24, 1889, has handled during the past year $3,947.20. Of this a large proportion went to the new Mission Hospital. One room was entirely furnished, and others in part. $2,250 was contributed to the parish debt, every cent of which was earned by the members by cookery, needle-work, teaching, sale of garden produce, in every imaginable way by which women earn money. The support of a scholarship in China has been assumed. Other churches have been helped and funds contributed for ground on which to build churches; food, clothing, and medicines supplied for the needy, and garments given them. $100 is to be contributed to the Episcopal Fund.

Southern Virginia

Alfred Magill Randolph, D.D., LL. D., Bishop

CREWE.—On Thursday, Aug. 10th, after the ordination recorded in another column, Bishop Randolph consecrated the church. This church has just been erected, and as a large number of its congregation were former parishioners of the late Dr. Gibson of Petersburg, the church has been named the Gibson Memorial.

Milwaukee

Isaac L. Nicholson, D. D., Bishop

The finances of the diocese, especially in the missionary funds, have received a sad blow by the recent bank failures in Milwaukee. The Bishop is much crippled for want of funds to meet the missionary stipends soon falling due. An appeal was sent to the various parishes early in August, that the regular quarterly collection on the second Sunday in August might be an unusually liberal one.

RACINE.—The trustees of Racine College have lately made an excellent sale of some unused land lying alongside the railroad track to the C. & N. W. R. R., at the rate of about $2,000 an acre. This is a large help to the school and comes most opportunely. The grammar school will open in September with excellent prospects for an enlarged number of students. The school buildings are in complete order, and the school itself is in thorough discipline.

NASHOTAH.—The new Alice Sabine Hall is now under roof and rapidly nearing completion. This is a stone building and will have gas and steam heating throughout. When it is completed Nashotah can accommodate nearly 50 students. More applications for the coming year have been made than the authorities were able to take. The Rev. H. E. Chase, who recently graduated at the seminary, will be curator during the coming year.

Among other changes in the clerical force of the diocese, the Rev. Gerald H. Morse has come from the diocese of Indiana and taken charge of Prescott and of two points in Minnesota; the Rev. J. Simonds, late of South Carolina, goes to Menominee; and the Rev. De Lou Burke has resigned Beaver Dam and removed to Indiana.

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

SHEBOYGAN.—Grace church choir, of 30 boys, had its outing at Green Lake. Matins and Compline were said daily in the little chapel tent on one of those pretty mossy knolls which dot the lake. On the Sunday of July 30th, Fr. Merrill said Matins at Pleasant Point Hotel, and preached an eloquent sermon that was reverently listened to by a large congregation of guests from the surrounding cottages and hotels. Evensong at the Oakwood was largely attended; the substantial offertory testifying to the popularity of the choir boys at Green Lake. The Festival of the Transfiguration fell on the next Sunday in camp. At the request of the congregation of Trinity church, Berlin, High Celebration of the Holy Eucharist was celebrated at 10:30 in the morning, Fr. Merrill, Celebrant; Fr. Griffen, of Baraboo, Wis., preaching a sermon full of practical instruction. This Celebration was most impressive. Hodge's Communion was beautifully rendered by the boys, ably and efficiently assisted by the quartet choir of Trinity church, with Mr. Fred Patten as cornetist. After two weeks of pleasure incident to camp life, boating, fishing, and bathing, the party "struck tent" and returned with regret to Sheboygan, with no misadventure to record, refreshed in body and benefited in mind for this summer outing on the shores of the most beautiful lake in Wisconsin.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

ST. PAUL.—A crowded congregation assembled at Emanuel chapel to take part in the opening service. The Rev. C. E. Haupt read the lesson; the Rev. Stuart B. Purves, the prayers, and the Rev. Charles Andrews preached the initial sermon; the vested choir of Christ church, sang the service. The parish is carved out of St. John's, and situated in the south-western portion, in a growing neighborhood; the lot on which the chapel stands has been loaned to the parish for three years, with the privilege of buying at the end of that time; a debt still remains upon the building, the Rev. Mr Dray, deacon in charge, requests the parishioners to give directly, instead of through entertainments. Quite a large Sunday school has already been gathered in.

On the Feast of the Transfiguration, Charles Holmgren, aged 10, a chorister in St. Paul's church, while on his way home from Vesper service, was run over by an electric motor and instantly killed. He had just received the gold medal for good behaviour and improvement in singing. He was buried in his robes, from St. Paul's church, the following Tuesday. The choir turned out in a body and rendered the funeral service chorally; each chorister wore a black rosette pinned to his surplice, where it will remain for the next 30 days as a badge of morning.

At St. Peter's church, on the above-mentioned feast, Miss Sybil Carter, the deaconess, addressed the Sunday school on her work while in Japan, amongst the children; also the Indians and their children, in Minnesota, and told them it was her intention presently to transfer the Indian girls to St. Paul and begin a lace school, if she could enlist sufficient support to warrant the experiment.

On Sunday, Aug. 13th, the Rt. Rev. John McKim, Bishop of Japan, preached in Gethsemane church, Minneapolis, in the morning. In the afternoon, he addressed a large gathering of Sunday school children at the Messiah chapel, and preached at Christ church in the evening to a fair-sized congregation, upon his work in Japan; during his interesting address, he remarked "that the English and American Churches were making great progress, they were training a number of the natives for the priesthood, and if the Church would send them 15 priests for 15 years, he felt certain the natives would then be able to take care of the work and Japan won to Christ."

The many friends of the Rt. Rev. Bishop Whipple will be glad to know that the health of the Bishop has improved since his arrival at Marblehead, Mass. He will pass the remainder of the season there, returning to his diocese for a few weeks' work or until the winter weather sets in, when he will go, as is his custom, to his winter home at Maitland, Fla.

Recent letters from the Rt. Rev. Bishop Gilbert and the Rev. John H. White, of Seabury Divinity School, contain very gratifying reports of the Bishop's complete restoration to health, which will be especially satisfactory to the Bishop's wide circle of friends. The gentlemen have visited points of interest in Scotland, Ireland, and Wales, and are now in England. The Rev. Mr. White will return to America, sailing from Glasgow Sept. 1st, while Bishop Gilbert will go to the continent, where he will travel till the latter part of October or the first of November before starting home.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

The congregations of Immanuel church of New Castle, and St. James' church of Newport, held their harvest home on Wednesday, August 16th. Brief services were held in the church, after which all were driven to McFarlan's woods for the day. Some 500 persons were present. Mr. Charles Edwards served as cornetist regulating the general movement. Before the feast a chorus of some thirty voices, supported by the cornet, led the people in chanting in fine style a portion of the 145th Psalm as a grace before meat. Bishop Coleman, the Rev. P. B. Lightner, of New Castle, the Rev. E. K. Miller, of Newport, and Geo. S. Gassner, of Delaware City, were present, also Mr. C. B. Speakman, in charge of St. Matthew's mission, Wilmington.

An amusing incident occurred when Bishop Coleman, in company with a vestryman, was nearing the woods a large number of children with a long rope went out to meet them, and, after the horse was detached, pulled the carriage and its occupants into the woods amid great enthusiasm.

By 5 P. M., the congregation had returned to the church, where a hymn and a prayer of Thanksgiving closed a delightful and profitable day. The conclusion of the Harvest Home idea is at Thanksgiving Day when the people bring their offerings of fruits, etc., to the church, for distribution to the poor and hospitals.

The feast of the Transfiguration has always since its restoration been a day much observed at Immanuel church, and its occurrence upon Sunday this year made its celebration especially noteworthy.

This parish has suffered a great loss in the recent death of the junior warden, Mr. Michael B. King. Copies of the rector's memorial discourse upon Mr. King have been so much desired that it is being printed in suitable form.

Some World's Fair Hints

Remember there are 400 separate structures in this World's Fair. If you have a week to spend here you can see sixty-six and two-thirds of them in a day, if you are determined to see everything. Or, if you choose to do the Fair by the acre, there are 200 acres under roof, and you can do thirty-three and one-third acres a day, and see everything in a week.

Of course you want your whole week for the Manufactures Building alone, and then you cannot really study it. If you are going to observe carefully you need three days for the educational exhibition in that building alone.

To devote less than a week to the art collections must be simply agonizing to anybody who delights in pictures. The United States Government building is worth a whole day, at least. The State buildings are worthy of one day's study.

You will go into Machinery Hall to spend an hour and end by spending a day there if you are mechanical or studious. There was one big engine, the Corliss, at the Centennial, which propelled all the machinery there—2,000 horse power, I think it was. In the Machinery Hall you will see fifty-eight engines at work, with a total horse power of 30,000.

Not to visit the Rabida convent would be to miss the most unique and fascinating spot in the whole Fair. The Columbus relics are more than interesting. Then there is the Krupp exhibit near by. It would be folly to miss that.

You can learn more in one day in the Transportation Building than you will probably learn in all the rest of your life-time if you don't go there. You want to drop into the Mining Building just to see that block of gold ($275,000) that the Montana silver statue stands on. You won't come out in a hurry.

Unless you can put in an evening in the Electricity Building, don't come to the World's Fair. Stay at home and read about it.

You can make a dive into the Agriculture Building just to smell of that eleven-ton Canada cheese. The chances are that you will stay and see a good many other things equally remarkable. The foreign exhibits in this building are among the best things in the whole exhibition.

If your time is limited it will be well to keep out of the Horticulture Building. There are caves and labyrinths there in which you may get lost. It would be better to go into the Woman's Building and see the dear girls talking themselves to death in there. Incidentally there are some things also worth looking at there.

Of course you will go through the lagoons on one of the electric launches. That is a very pleasant way to get a delightful view of the buildings. But the best thing to do when you arrive is to make the circuit on the "intramural" elevated railway, and get a good conception of the size of the Fair and how the buildings are located. It is a six-mile ride and takes twenty minutes.

The aquarium in the Fishery Building is a thing not to be skipped by man, woman, or child. While you are in that vicinity drop into the East Indian Building and see the tawny son of the Orient smiling at the Hoosiers in linen dusters and selling them tea to drink. It is better than a minstrel show.

As for the Midway Plaisance, I should recommend only the Irish industries, the Algerian colony, the village of American Indians, the Dahomey village, the Chinese theatre, the German village, the Japanese settlement, the Lapland village, the Cairo street, Old Vienna, the Moorish palace, the Turkish village, the Hagenback animal show, and the Ferris wheel. You will want to spend an hour, and halt a dollar at each one.—*Correspondence Boston Transcript.*

Brotherhood of St. Andrew

THE EIGHTH ANNUAL CONVENTION TO BE HELD AT DETROIT.

The program, as far as completed, is to be as follows:

September 14th, 10 A. M., opening service in St. John's church, the Rt. Rev. Thos. F. Davies, D.D., Bishop of Michigan, presiding; charge to the Brotherhood, by the Rt. Rev. W. E. McLaren, D.D., Bishop of Chicago. 11 A. M., organization of the Convention in St. John's Parish House; roll call of Brotherhood men who have died since the Convention of 1892. 11:30 A. M., short reports from the far West; the South, John E. Mitchell, Christ Church Chapter, Mobile; Canada, H. S. McDonald, St. Peter's Chapter, Brockville, Ont.; the Middle West, W. H. Boniface, St. Paul's Chapter, Peoria; the East, Edward Billings, Good Shepherd Chapter, Boston. 12 M., permanent organization and business. 2:30 to 9:30 P. M., quiet day, conducted by the Rt. Rev. Henry C. Potter, D.D., Bishop of New York.

September 15th, 7 A. M., corporate Holy Communion, Christ church; 9:30 A. M., council report, reports from standing committees, resolutions, and communications; 11 A. M., general conference, "the Boys' Department of the Brotherhood;" 12:30 P. M., address on "Christian Education," by Silas McBee, St. Luke's Chapter, Lincolnton, N. C.; 2 P. M., business session; 2:30 P. M., general conference on "Brotherhood Bible Classes," chairman, Clem K. Shurtleff, St. John's Chapter, Denver; 1, How to prepare a lesson; 2, how to teach a lesson; 3, general discussion; 4:30 P. M., sectional conferences, local assembly and chapter officers; chairman, W. R. Stirling, Grace Chapter, Chicago; lay readers, chairman, L. Stockton, Ascension Chapter, Buffalo; traveling men, chairman A. M. Crane, St. Peter's Chapter, Chicago; sample Bible Class, leader, James P. Harrison, Epiphany Chapter, Danville, Va.; Church choirs: work among boys; 8 P. M., public meeting in Grace church, "The Church and the World;" "The Church Not of the World," the Rt. Rev. Hugh Miller Thompson, S. T. D., Bishop of Mississippi: "The Church or the World," the Rev. John Fulton, D.D., editor of the *Church Standard.*

September 16th, 7 A. M., Holy Communion; 9:30 A. M., business session; 10:30 A. M., Question Box; 2 P. M., final business session; 3 P. M., general conference of "Church-going Among Men; 1, "Why Men do not go to Church," S. A. Haines, Christ Church Chapter, Indianapolis; 2, "How shall we bring Men to Church?" Charles S. Shoemaker, Trinity Chapter, Pittsburg; 3, "What shall we do with those who come?" James A. Waterworth, Christ Church Cathedral, St. Louis; 4, "The City of God," Silas McBee; 8 P. M., general conference, "The Brotherhood campaign for the coming year," chairman W. C. Sturgis, Christ Church Chapter, New Haven.

September 17th, 7 A. M., Holy Communion; 9:15 A. M., anniversary sermon in St. Paul's church by the Rt. Rev. Alfred M. Randolph, D.D., Bishop of Southern Virginia; 3:30 P. M., meeting for men only in Philharmonic Hall, general discussion on "Religion in every-day life;" 7:30 P. M., final service in St. John's church, "Words from St. Paul," "Watch ye," the Rev. W. M. Grosvenor, Trinity church, Lenox, Mass., "Stand fast in the faith," George Zabriskie, Calvary Chapter, New York; "Quit you like men, be strong," the Rt. Rev. Thomas F. Gailor, S.T.D., Bishop Coadjutor of Tennessee.

A Request for Universal Prayer

A series of Religious Congresses, representing a very large number of the principal faiths of the world, will be held in Chicago during the months of September and October, in connection with the Columbian Exposition.

For the first time in history a congress of Universal Religion will be assembled. We recognize with devout thanksgiving the gracious Divine Providence which is bringing men into closer and more fraternal relationships, and which, at the end of the nineteenth century, makes such an assembly possible.

An occasion of such peculiar interest and importance has attracted world-wide attention, and it is thought by the general committee having charge of these congresses that it should be signalized throughout the world by religious recognition, in prayer, meditation, and public teaching.

It is suggested that on one day in September the religious teachers of the world call public attention to this first great effort of mankind to realize their common religious fraternity. And this request is earnestly proffered and sent out to all those who believe in a Divine order in the governance of the world and who work and wait for the Kingdom of God on earth, that during the month of September, 1893, at some special time and places of worship, devout supplication should be made that this historic meeting of the children of one Heavenly Father may be blessed to the glory of His name, to the advancement of spiritual enlightenment, to the promotion of peace and good will among the nations and races, and to the deepening and widening of the sense of universal human brotherhood.

In behalf of the General Committee.

REV. JOHN HENRY BARROWS, D.D., Chairman.
RT. REV. BISHOP WM. E. MCLAREN, D.D., D.C.L.
REV. PROF. DAVID SWING.
HIS GRACE ARCHBISHOP FEEHAN.
REV. F. A. A. NOBLE, D.D.
REV. WILLIAM M. LAWRENCE, D.D.
REV. F. M. BRISTOL, D.D.
RABBI E. G. HIRSCH.
REV. A. J. CANFIELD, D.D.
RT. REV. BISHOP C. E. CHENEY, D.D.
REV. M. RANSEEN.
REV. J. BERGER.
MR. J. W. PLUMMER.
REV. J. Z. TORGERSEN.
REV. L. P. MERCER.
REV. JENKIN LLOYD JONES.

Chicago, U.S.A., Aug. 11, 1893.

Re-Confirmation of Roman Converts

SIR:—I have been prevented from replying as promptly as I would desire to the letters of Mr. Moore and Mr. F. Gibson on this subject. I cannot admit that the American Church permits the bishop to revise the confirmation list presented to him by the priest. I know that in the English Prayer Book, the rubric says "if the Bishop approve of them he shall confirm them;" and it also provides that "Every one shall have a Godfather or a Godmother as a witness of their confirmation;" but the American Church has seen fit to strike out these provisions. I believe it did so, deliberately and advisedly, and that in consequence no priest can lay on his bishop any of the responsibility regarding the fitness of the candidate for confirmation. The priest may seek for advice, in determining the fitness of the candidate, and his best advisor is his bishop, but after all, the priest must take the final responsibility of determining who shall be confirmed. I would remind Mr. Gibson, that the American Church, after one hundred years of trial, is of the opinion that the rubric should remain unaltered; for in 1883 a provision was made in the "Book Annexed" for the examination of candidates by the Bishop at the time of their confirmation, but the Church refused to permit any interference with the priests' responsibility, and the law remains, that the candidate shall be such as the minister of the parish thinks fit to be confirmed.

The rubric in the Roman Office for the confirmation of one, undoubtedly sanctions a sort of surreptitious laying on of hands at the same time that the confirmation is ascribed only to the unction (*Confirmo te Chrismate Salutis*) and I must say that in the *Pontificale Romanum; Pars Tertia; Additamenta*, there is a public office also.

Pontificalis Ritus Pro Confirmationis Sacramento: de Confirmandis.

Which contains the rubrical direction,

Impositi Eadem manus dextera super caput confirmandi

But notwithstanding this, the rite as administered both in the Roman and Greek Churches seems to me of doubtful validity. At some other time I may be able to give my reasons for my belief at length, but for the present I must confine myself to a single point of the controversy.

Allowing then for the sake of argument, that any sort of confirmation, by consignation, or by chrism administered by a priest is valid, it does not remove in the slightest degree the necessity for the re-confirmation of Roman converts, whether clerical or lay. The Roman Church requires as conditions of communion, a belief in doctrines which we hold to be false and heretical; and when the individual leaves the heretical body and seeks communion with the Church, it has been always considered necessary that he should be purged from his heresy and formally admitted to the communion of the faithful by a solemn rite.

The rite which has been universally employed for that purpose is the Laying on of Hands, with invocation of the seven-fold gifts of the Holy Ghost. As for Mr. Gibson's statement that the Laying on of Hands is a sort of supplement to Baptism, which the Catholic Church has never repeated, we cannot admit it for a moment. Since the appeal is to history, we must be permitted at some length to show how overwhelming is the evidence that heretics and schismatics were always received into the communion of the Church by the Laying on of Hands.

Canon VIII., Council of Nice, says: How the Novatians, that is the Catharists are to be received. "In regard to those calling themselves pure ones, but (now) coming to the Universal Apostolic Church, it has seemed good to the Holy and great Synod that they receive a Laying of Hands, and so remain in the Clericate." The canon goes on to allow the orders of both bishops and priests of the sect, while it insists on their re-confirmation.

The Council of Constantinople, A. D. 381, Canon 7, speaks of certain heretics, viz: the Arians, Macedonians, Sabbatians, Novatians, Quartodecimans, and Apollinarians, whose baptism was considered valid, and says: "They are to be anointed with the Holy Chrism on the forehead, eyes, nostrils, mouth, and ears, the Officiant saying, The Seal of the Gift of the Holy Spirit;" the form of administering confirmation in the Eastern churches to this day.

Fleury, Histoire Eccl., xviii., Cap. 8, mentioning the incident, adds,

On trouve encore dans l'Eucologe des Grecs les memes onctions et les memes paroles, pour le sacrament de confirmation. Vid also Neale Introd East Ch. ii., 1002. Goar Euchologion p. 350.

The Council of Laodicea, Canon 7, also says that those heretics whose baptism was considered valid must be anointed by the holy chrism before being received into the communion of the church.

The 2nd Council of Arles, Canon XVII., says.

Bonosiacos autum ex eodem errore venientes (quos sicut Arianos baptizari in Trinitate manifestum est) si interrogati fidem nostrum ex toto corde confessi fuerint cum chrismate et manus impositione in ecclesia recipi sufficit.

The Council of Trullo repeats, substantially, the requirement of the Council of Constantinople, that heretics must be re-confirmed if found to be validly baptized. The 1st Council of Orange decrees that if heretics at the point of death desire to be received as Catholics, in the absence of the bishop, the presbyters shall give them the consignation of the Chrism and Laying on of Hands.

Haereticos in mortis discriminine positos si desit episcopus, a presbyteris cum chrismate et benedictione consignari placuit.

The council of Epone makes a like order, adding that heretics in health must go to the bishop for their re-confirmation.

Let it be remembered that all these persons had already received confirmation from bishops, the validity of whose orders is not called in question.

Pope Siricius, Epistle i: 1, declares that heretics validly baptized are to be received into the Church by confirmation. Fleury, Hist. Eccl. B. XVIII., Cap. 34.

Il defend de re-baptiser les Ariens. Ils seront recus dit-il, comme les autres heretiques, par le seule invocation du Saint-Esprit, et l'imposition des mains de l'eveque: c'est-a-dire qu'on leur donnera la confirmation.

Pope Innocentius affirms that the baptism of the Arians is valid and that they are to be received into the Church by penance and the Imposition of Hands, which was the means of procuring for them the sanctification of the Holy Spirit. Epist. ii., Cap. 8. Epist. xviii., Cap. 3. Epist. xxii., Cap. 4–5.

Pope Leo says that such as had received Baptism from heretics, having not been baptized before, were to be received only by invocation of the Holy Spirit and imposition of hands, and that because they had before only received the form of Baptism without the sanctifying power of it. Epistles 37, 77, 79, 92.

Pope Gregory, in his response to the Iberians, who wished to know if they should baptize the bishops and people who were deserting the Nesterian heresy to enter the Catholic Church, declares that those who have been baptized in the Name of the Trinity are to be received into the Church by unction of Chrism and by the imposition of hands. Fleury, Book 66, Cap. 41.

Gennadius de Eccl. Dogmat C. 52, declares that heretics baptized in the name of the Trinity were received as truly baptized when they came over to the Church; and that on their confession of the true faith "confirmentur manus impositione," and so admitted to the participation of the Eucharist.

Augustine, Contra Donatist, Bk. i., Cap. 1, "For as those who return to the Church, if they had been baptized before their secession, are not re-baptized, so those who return, having been ordained before their secession are certainly not ordained again; but either they again exercise their former ministry, if the interests of the Church require it, or if they do not exercise it, at any rate they retain the sacrament of their ordination, and hence it is that when hands are laid on them to mark their reconciliation, they are not ranked with the laity. See also Bk. iii., 16. Bk. v., 23. We see, then, from these quotations, that the undivided Catholic Church always received heretics into communion, by the laying on of hands, or by the ceremony of unction which, among the Greeks, was considered the equivalent of the laying on of hands, and this was done for the express purpose for which SS. Peter and John went to the Samaritans, and laid their hands on them that they might receive the Holy Ghost. Even to the present day, as one may see by examining the Roman Pontifical, Pars Tertia, heretics and schismatics were reconciled to that Communion by the laying on of the hands of the bishops and invocation of the seven-fold gifts of the Holy Spirit. And I believe if there is any branch of the Church Catholic, either in ancient or modern times that has omitted the laying on of hands in reconciling a heretic the exception is to be found in the Anglican Communion. But I deny that there is any exception. Our Church has not legislated on the subject, and in the absence of such legislation it expects its ministers to fall back on the universal custom of the Catholic Church, and to require the heretic seeking to enter our Communion, solemnly to renounce his errors, plainly to confess the vows of the Christian life, and then to receive from the chief pastor of the diocese the laying on of hands. The responsibility, as I have shown, lies not with our bishops, but with our priests, for the Church has laid on them the responsibility of saying who are fit to receive the laying on of hands, and in making up their minds on that point it expects them not to be guided by the vagaries of individual whim, but by the Catholic usage of the Church of God. There can be no question that the Church of Rome teaches, as articles of faith, doctrines that we denounce as false and heretical. If any man among us considers all these doctrines true his proper clothing ought to be sackcloth, and his attitude that of a pilgrim hastening to obtain absolution and reconciliation from the Bishop of Rome.

In truth the differences separating heretics like the Novatians from the Church Catholic compared with the differences separating Rome from us, seem like a rivulet compared with an ocean; and hence there is one way only in which the Roman converts should be permitted to enter our communion, and that is by the laying on of hands. The argument of my friend, Mr. Moore, that our church has tacitly accepted Roman confirmation, in the canon which declares the terms on which a converted Roman priest may exercise his ministry in our communion, is clever and ingenious, but on closer examination will be found to be fallacious. Even if it were not so, however, I know that Mr. Moore would allow that an appeal from a committee of canons, to the evident facts of history and the decrees of Ecumenical Councils, is neither heresy nor treason. But I deny that Canon 15, Title 1, says anything about the mode in which a heretic priest shall be reconciled to the Church, and admitted to participation in the Eucharist. It simply declares the terms after the man has joined our Communion, on which he may exercise what St. Augustine calls the sacrament of ordination.

When a heretic finds he is in error, his first manifest duty is to flee for personal safety into the citadel of truth; and the laying on of hands is the entrance. When he finds himself safe within the city, he may desire to bear arms in its defence, and if the reconciled heretic is a priest, the canon declares the way in which he may be permitted to exercise his ministry.

It is evident, therefore, that our own dear church has never shown itself cynically indifferent to heresy, or contemptuous of the customs of the undivided Catholic Church. I believe its desire is that the ancient customs should prevail. I believe it has the mission to bear witness to the truth, the authority to judge and rebuke heresy, and the power to absolve and reconcile the heretic on his conversion. When, therefore, Roman converts seek from me, or from any of my brethren in the sacred ministry, admission into our Communion, it seems to me that our duty is plain before us. We are to require from them a full renunciation of error, a public and explicit confession of our Faith, and we then should bring them to our bishop, who has the apostolic power to bind or to absolve, and who alone can reconcile them to the Church by the laying on of hands.

J. D. Morrison,
St. John's Rectory, Ogdensburg, N. Y.

Chicago Church Directory

Location of churches, address of the clergy, and hours of service.

Cathedral, N. E. cor. Washington Boul. and Peoria st. Daily, Holy Communion, 7 a.m.; Sunday, Holy Communion, 7:30 a.m.; Matins, 9,45 a.m.; Choral Celebration, 10:30 a.m.; Evensong, 7:30 p. m. The Right Rev., the Bishop of Chicago, and the Rev. Messrs. G. D. Wright and G. S. Todd, residence, 18 S. Peoria st.

All Angels' (for the deaf), State st., near 20th.

All Saints' (Ravenswood). Daily Low Celebration, 7 a. m. Sundays, Low Celebration, 8 a. m.; Matins, 10:30 a. m.; High Celebration, 11 a.m.; Evensong, 8 p.m.; Sunday school 12:15 p.m. The Rev. C. R. D. Critteuton, 2698 Commercial st.

Ascension, S. E. cor. La Salle ave. and Elm st. Daily Mass, 6:30 a.m.; Offices, 9 a.m. and 5 p.m.; Sunday services, Mass for Communicants, 7 and 8 a.m; Sunday school, 9:30 a.m; Children's Mass, (Choral) 10:15 a.m.; Solemn High Mass, 11 a.m.; Vespers, 8 p.m. The Rev. E. A. Larrabee, 405 Dearborn ave; the Rev. J. Woods Elliott, assistant, 430 North State st.

Atonement (Edgewater). Morning service, 11 a. m.; evening service, 4 p.m. The Rev. F. W. Keator, Edgewater.

Calvary, Western ave., cor. Monroe st. Daily, 7 a.m., Holy Eucharist; Holy Days, 9 a.m., Holy Eucharist (2nd celebration); Fridays, 8 p.m., Litany; Sundays, 7:30 a.m., Holy Eucharist; 10:45 a.m. first Sunday, Holy Eucharist choral; 10:45 other Sundays, Morning Prayer; 8 p.m., Choral Evensong. The Rev. Wm. B. Hamilton, 274 S. Oakley ave.

Christ, 64th st., cor. Woodlawn ave., Holy Communion, 7:30 a.m., morning service, 10:30 a.m.; Holy Communion first Sunday in month: Evening Prayer, 7:30 p.m. The Rev. A. L. Williams, 6534 Oglesby ave.

Epiphany, South Ashland ave., cor. Adams st. Services, 8, 10:30 a.m., and 7:30 p.m. The Rev. T. N. Morrison, 260 S. Ashland ave.; the Rev. Geo. B. Pratt, assistant, 68 Ogden ave.

Good Shepherd, Lawndale ave., cor. 24th st. Holy Communion, 8 a.m; Matins, 10:45 a.m.; Evensong, 8 p.m. The Rev. J. W. Jones, 1057 Bonney ave.

Grace, Wabash ave., bet. 14th and 16th sts. Holy Communion, 8 a.m., except on first Sunday in month; second service, 11 a.m.; Holy Communion, first Sunday in month; evening service, 8 p.m.; children's service first Sunday in month, 9:30 a.m. The Rev. C. Locke, D.D., 2825 Indiana ave.; the Rev. Percival McIntyre, assistant, 1805 Wabash ave.

Holy Nativity, 699 W. Indiana st. (near Robey). Sunday, Holy Eucharist, 7:30 a. m., Sunday school, 9:30 a.m., Matins, 11 a.m., Evensong, 7:45 p. m. The Rev. G. S. Whitney.

Holy Cross, State st., near 20th st. Daily Eucharist, 7 a. m. Thursday, second Eucharist, 9:30 a. m.; Matins, 9 a. m., Evensong, 5 p. m.; Saturday, a requiem, 7 a. m.; Sunday, Holy Eucharist, 7:45 a. m.; Sunday school, 9:30 a. m.; Matins, 10:15 a. m.; choral Eucharist, 11 a. m., last Sunday in month, 10:45 a. m.; Evensong, 7:45 p. m. The Rev. E. A. Bazett-Jones, Hotel Willard, 18th st. and Wabash ave.

Holy Trinity, 37th and Union sts. Sundays, Holy Communion 8 a.m. (except on first Sunday in month); Morning Prayer with sermon, 11 a.m.; Evening Prayer with sermon, 8 p.m.; Sunday school, 2:30; Bible class on Monday evening at 8 p.m.

Our Saviour, 703 Fullerton ave. Sundays, 11 a.m., musical service, 4:30 p.m.; during July and August, 11 a.m. The Rev. W. J. Petrie, 700 Fullerton ave.

Redeemer, 56th st. and Washington ave. Sundays, 8, 10:45 a.m., and 4 p. m.; other Holy Days, 10:45 a. m.; Fridays, 8 p. m. The Rev. F. B. Dunham, 5737 Madison ave.

Seminary Chapel, 1113 Washington boul'd.

St. Alban, Prairie ave., bet. 43rd and 44th sts. Holy Communion, 7:30 a.m.; Sunday school, 9:30 a.m.; morning service, 10:45 a.m.; Evening Prayer, 7:30 p.m. The Rev. G. W. Knapp, 3943 Prairie ave.

St. Andrew, Washington boul. and Robey st. Holy Communion, 7:30 a. m.; Morning Prayer, 10:30 a. m.; Evening Prayer, 7:45 p. m. The Rev. W. C. DeWitt, 790 Washington boul.

St. Ansgarius, Sedgwick st., near Chicago ave. Services in the Swedish language every Sunday at 10:30 a.m. and 8 p.m.; celebration of Holy Communion first Sunday in month; children's services on Sundays 9 a.m. The Rev. Herman Lindskog, 97 Sedgwick st.

St. Barnabas, West 40th st. Services, 11:00 a. m. and 7:30 p. m. The Rev. C. C. Tate, Maywood.

St. Bartholomew, 65th st., cor. Stewart ave. Celebration, 7:30 a. m.; Matins and Sermon, 10:30 a. m.; Vespers and Sermon, 7:30 p. m.; Wednesdays, Litany, 9:00 a. m.; Fridays, Evening Prayer, 8:00 p. m.; Holy Days, Celebration, 9:00 a. m. The Rev. B. F. Matrau, 512 N. Normal Parkway.

St. Chrysostom's, 757 N. Clark st., near Menominee. Holy Communion every Sunday at 8:00 a.m., except third Sunday of each month, when it is at 11 a. m.; Morning Prayer, 11 a. m. (third Sunday of month Holy Eucharist at 11 instead); Sundayschool, 9:45 a. m. The Rev. T. A. Snively, The Plaza, N. Clark and North ave.

St. George, (Grand Crossing), Schell ave., between 75th and 76th sts. Sundays, Holy Communion, 7:00 a. m.; Sunday school, 10:00 a. m.; Morning Prayer and Sermon, 11:00 a. m.; Evening Prayer and Sermon, 7:30 p. m.; Holy Days, Holy Communion, 9:00 a. m.; First Sunday in month, second celebration of Holy Communion at 11:00 a. m. The Rev. T. Cory-Thomas, Mission House, 75th and Greenwood ave.

St. James, S.E. cor. Cass and Huron sts. Daily, 9:00 a. m. and 5:00 p. m.; Sundays, Holy Communion, 8:00 and 10:00 a. m.; Services 9:30, 10:45 a. m.; 3:30, 4:15, and 8:00 p. m. The Rev. F. W. Tomkins, Jr., 310 Superior st; the Rev. Rupert C. Clarke, assistant, Parish House, Rush and Huron sts.

St. John, (Irving Park). Sunday, services, 10:45 a. m., 7:30 p. m.; Special services on Holy Days. The Rev. Chas. E. Bowles, 1113 Washington boul; the Rev. Ernest B. Streator, associate, 203 Flournoy st.

St. John's Chapel, 26 and 28 Clybourn ave. Daily, Morning Prayer, 8:30 a.m.; Evensong, 5:00 p. m.; Holy Eucharist, Thursday, 7:45 a.m.; Sunday, 8 a.m., 10:45 a. m.; (Morning Prayer second and fourth Sundays of month); Sunday school and Church Instruction, 3:00 p.m.; Evensong, 7:45 p. m.; Holy Days, Holy Eucharist, 7:45 a.m. The Rev. Irving Spencer, 22 Beethoven Place.

St. Luke's, No. 388 S. Western ave. Services, 7:30, 10:30 a. m. and 7:30 p. m. Rev. C. E. Bowles, No. 1113 Washington boul.

St. Luke's Hospital, 1420–1436 Indiana ave. Holy Eucharist, daily: Sundays, Holy Days, and Wednesdays at 7 a.m.; other days of the week at 8 a.m.; Evensong, Sundays, 7:30 p.m. The Rev. E. B. Streator, chaplain, 18 S. Peoria st.

St. Margaret's, Windsor Park, 75th st., close to I. C. R. R. depot. Services every Sunday 4 p. m. Holy Communion first Sunday in month, 9 a. m. The Rev. T. Cory-Thomas, Grand Crossing, Chicago

St. Mark, Cottage Grove ave., cor. 36th st. Holy Communion, 8:00 a. m.; Morning service, 10:45; Evening service, 7:45 p. m. The Rev. Wm. White Wilson, 21 Aldine Square.

St. Paul, 4928 Lake ave. Services 8:00 and 11:00 a. m., and 7:30 p. m. The Rev. C. H. Bixby, 4926 Lake ave.

St. Peter, 1737 Belmont ave., near Evanston ave. Holy Communion, (except first Sunday in month) 7:30 a. m.; Morning Prayer and Sermon, (Holy Communion first Sunday in month) 11:00 a. m.; Evening Prayer, 7:45 p. m. Rev. S. C. Edsall, 10 Lane Place.

St. Philip the Evangelist, (Brighton Park). Sundays, 8:00, 10:00 a. m., 7:30 p. m.; Sunday school, 2:30 p. m.; Wednesdays, 8:00 p. m. Rev. Henry G. Moore, 3553 Champlain st.

St. Sigfrid, (Worshiping in chapel of Trinity church, cor. 26th st. and Michigan ave.). Full Service with sermon, Sundays, 4 p.m.; Evening Prayer with sermon, Thursdays, 8 p.m.; Sunday school at 456 31st st., 9 a.m.; services conducted entirely in Swedish. The Rev. A. F. Schultzberg, 2829 Fifth ave.

St. Stephen, Johnson st., near West Taylor, Holy Communion, 7:30 a. m.; morning service, 11 a. m.; evening service, 8 p. m. The Rev. C. N. Moller, Mission House, Johnson st.

St. Thomas, Dearborn st., near 30th st. Sundays, 7:30, 11 a.m., and 7:45 p. m.; Wednesdays, 7:30 p. m. The Rev. J. E. Thompson, 3023 Dearborn st.

Transfiguration, 43rd st., near Cottage Grove ave. Early Celebration, 7 a.m.; Full service, 10:30 a.m.; Sunday school, 3 p.m., Evensong, 7:30 p.m. The Rev. W. Delafield, S.T.D., 4333 Ellis ave.

Trinity, Michigan boul'd, S.E. cor. 26th st. Holy Communion on first and third Sundays, after 11 a.m. services; Holy Communion on other Sundays, 7:45 a.m.; Morning Prayer and sermon, 11 a.m.; Evening Prayer and sermon, 7:30 p.m.; Daily Morning Prayer at 9:30 a.m. The Rev. John Rouse, 2212 Prairie ave.; the Rev. J. Hollister Lynch, assistant, 3343 Armour ave.

City Missionary. The Rev. Joseph Rushton, office, 103 Adams st.

The Church Club, 103 Adams

The Living Church, 162 Washington street.

The Living Church

Chicago, August 26, 1893

Rev. C. W. Leffingwell, Editor

THE able letter of the Rev. Dr. Morrison which appears in our present issue presents some considerations upon the subject of Roman Confirmations which deserve serious attention. We have no doubt our learned correspondents will be quite prepared to meet the points which he has so forcibly made. Meanwhile, it will not be amiss if we offer such criticisms as have occurred to us. Dr. Morrison, in the first place, doubts the validity of both Greek and Roman Confirmations. He does not pursue this part of the subject, but it is evident that his doubts arise from the predominant importance attached by both these communions to the use of Unction in this rite rather than to the Laying on of Hands. To this it seems a sufficient answer that the Anglican Church expressly declares (Art. XXV.) that "Those five commonly called sacraments, that is to say, Confirmation, etc., have not any visible sign or ceremony ordained of God." In view of this it does not seem to be open to us to condemn the "visible sign or ceremony" which so large a part of Christendom has from time immemorial connected with Confirmation, and maintain the exclusive validity of our own. It is sufficient to insist upon its equal validity and perhaps greater antiquity. An extreme position on this point would, moreover, involve us in a *reductio ad absurdum*, since it would be equivalent to maintaining that from a period shortly after the Apostles' days down to the sixteenth century the Church of Christ was destitute of the important gift of grace which Confirmation conveys.

DR. MORRISON, again, holds that the entire responsibility for the fitness of candidates for Confirmation rests upon the priest, and he "cannot admit that the American Church permits the Bishop to revise the Confirmation list presented to him by the priest." It follows that if the priest thinks any person previously confirmed ought to be confirmed over again, the bishop would have no alternative. He bases this chiefly upon the fact that a certain rubric in the English Prayer Book is omitted in our own. He thinks this omission had in view this very purpose, viz., to limit the power of the bishop in the matter. But it seems more probable that the omitted words which make the Confirmation list subject to the bishop's approval, were regarded as mere surplusage. It would appear almost an axiom that in conveying a spiritual gift which it is in his power to give or to withhold, a bishop cannot be regarded as a mere machine. On the contrary it is not only his right but his duty to exercise the utmost care and caution, within the limits which may be set for him by the express law of the Church. Certainly our bishops have frequently acted upon the assumption that they have both power and responsibility in this matter. It is a common thing for the bishop to set a limit of age, and while we may be of opinion that the period selected is often much later than is desirable, we should hardly dispute his right or hold the priest responsible for any evil results, if he submits to the bishop's will in the matter. If, therefore, through a difference between the views of a priest and his bishop, the latter is asked to perform an act which he conscientiously holds to be sacrilegious, it is impossible for the bishop to disown responsibility. Even where he knows that this is likely to occur, it would seem his plain duty to guard against it.

WITH reference to the heretical position of the Roman Church, it is enough to say that the Anglican Communion has never taken that formal synodical action which one so learned in the Fathers and councils as our correspondent knows to be necessary, according to all precedent in the best ages of the Church, before any individual priest or bishop has the right to govern his official action on the assumption of heresy in a branch of Christ's Church such as to destroy its character as a part of the Body. The Anglican Church has never formally excommunicated and cast out either the Roman Church or the national Churches under its sway. It has condemned its errors and has uttered expostulations and warnings, but it has withheld the last formal action, needed in such a case according to Catholic rule, in order to a final separation. The Roman see has excommunicated the Anglican Church, but that Church has not retaliated in kind. There have always been those who think she could not have done so in consistency with the true principles of the Reformation, Officially, at least, the Anglican Church has never despaired of Catholic reform in the countries which have submitted to the Papacy. The time may come when such action will be taken, but it is certain that it has not yet arrived.

But an important portion of Dr. Morrison's letter is occupied with the proof from ancient and even Roman sources that the reconciliation of heretics has always been by Laying on of Hands and the Invocation of the Holy Ghost. In answer to this it need only be said that, as it appears to us, the proof is still wanting, that such Laying on of Hands was the same thing with Confirmation. Laying on of Hands was practised in more than one connection; it was not unusual, for instance, in connection with confession and absolution. Deadly sin after Baptism tends to destroy the sanctifying power of the sacrament of Regeneration. Reconciliation is therefore necessary. The reconciliation of a heretic belongs to this category. By whatever rite it is accompanied, whether Laying on of Hands or unction, the signification is the same, namely, Reconciliation. It is not a repetition of Confirmation any more than of Baptism, but the revival of the grace bestowed in both. It is true some of the writers quoted, notably Fleury, identify this rite of reconciliation with Confirmation, but the spirit and intention of it seem more accurately defined by those, who, like Pope Innocentius affirm that Arians "are to be received into the Church by penance and the Imposition of Hands." We hardly think the direction now given in the Roman Pontifical Pars Tertia, referred to by our correspondent, that heretics and schismatics are to be reconciled by the Laying on of Hands of the bishop and the Invocation of the seven-fold gifts of the Holy Spirit, means to identify that action with the Sacrament of Confirmation. It clearly belongs to the category of Penance.

If then we should insist, with Dr. Morrison, that the Anglican Church officially declares the Roman Communion in deadly heresy, it would not be clear that we should re-confirm such of her members as may come to us, while it may be true that nothing could be more appropriate or in accordance with Catholic precedent than a ceremony of reception by Laying on of Hands and Invocation of the Holy Spirit.

Organic vs. Vital Union

Dr. McKnight, in our issue of Aug. 12th, has laid down a proposition which cannot be gainsaid, when he says that no formal union of Christians, and no organic union, is worth anything without *vital* union. In this only can true unity consist.

We have been accustomed to insist upon organic unity, and it is probable that many who use that expression assume that vital unity is included in it. But it is evident that there are those also, who, looking too much at the outside of things, are inclined to favor the idea that the union which is to be aimed at can be effected by imparting a valid ordination through the Apostolic Episcopate to the ministers of such Protestant denominations as are willing to accept it, leaving them in all other respects just as they are. Now we do not deceive ourselves so far as to believe that any Christian sect will put itself in such a position. Nevertheless, as any theory or ideal which comes to be widely held tends to affect our own action, and shape canonical and even constitutional legislation, it is well to examine the bearing of such a theory upon the ends proposed.

In the first place, then, in order to accomplish real and vital union, it is necessary that there should be unity of faith as well as external Apostolic descent, and this is not to be attained by acceptance merely of the letter of the Catholic Creeds. The creeds must be accepted in the meaning which they have born in the Church through all Christian ages, and as they have in various articles been specifically drawn out and fortified by the action of the great ecumenical councils. It is certain that the bishops at the last Lambeth Conference, when they followed our own bishops in saying that the two creeds contain "a sufficient statement" of the Christian Faith, had no idea of repudiating the formal utterances of the two previous conferences. Those utterances cover satisfactorily the whole Catholic position relative to the Faith, and form a part of the literature of this subject absolutely essential to any one who desires to know where the Anglican Church stands.

It is worth while to remind ourselves that the possession of the Episcopate by extraneous bodies, separated from the atmosphere and traditions of the Catholic Church, has not in the past secured unity of doctrine, and it is little short of absurdity to suppose that it will do so in the future. There are in the East two very ancient bodies, both in possession of an undoubted episcopal succession, but separated from the Orthodox Church by a profound gulf. These hold the Nestorian and the Monophysite heresies. As these heresies radically affect the doctrine of the Incarnation, it is impossible that there can be any compromise. Unity is out of the question until these heresies are repudiated. Yet both these separated bodies, we believe, accept the letter of the Nicene Creed in common with the ancient Eastern Church.

Again, it must be remembered that orders are bestowed for definite purposes, and if there is no idea of using them for those purposes, it is something very like sacrilege to confer them at all. A man is ordained to the priesthood, for example, that he may be enabled to fulfil certain functions which the Church intends should be filfilled, in the sense in which she has received them, and with the methods and surroundings which she has employed from the beginning or which experience has taught her to require in order to guard these functions in their integrity. The purpose of ordination is not fulfilled by the practice of observances other than those which come within the scope of the Church's intention, or which, while resembling her rites and possibly called by the same name, are a different significance. If, for instance, a rite is observed which does not in its meaning, its manner, or its adjuncts rise above the plane of a love-feast, a token of brotherly amity in memory of the Atonement, no ordination, however unimpeachable its validity, can convert such a rite into a sacrament of the Catholic Church. It may be edifying and of spiritual efficacy in its own way and along its own lines, but it is not the Holy Communion.

Another purpose of ordination is to bring the recipient under authority within the lines and limitations of the Catholic Church. He is not ordained as a free-lance, to preach or teach what may seem to him good, or to conduct the worship of Almighty God according to his own sweet will, and adminis-

ter the Sacraments after his own judgement. In the very act of ordination he is brought into corporate relations and under obedience in those things which are connected with his ministry. On the other hand it would be equally monstrous in ordination to consign the newly-made priest to an organization or an authority over which the Church has no control, which does not own allegiance to her laws.

There is in all this a curious instance of the workings of an *opus operatum* theory of the ministry. A valid ordination is assumed to convey some power which will enable its possessor, without any of the restrictions or safeguards, guidance or helps with which the Church has always surrounded her ministry, to impart some kind of new and vital force, to things outside her borders. It is as if a certain wheel or spring admirably fulfilling its purpose as a part of some delicate machinery, were supposed capable of going on with its work when detached from the mechanism of which it formed a part, or, to use St. Paul's simile of the body and its members, as if a member could fulfill its proper function when severed from the body of which it was a natural part.

The vision of a congeries of episcopal sects is not reassuring. We fail to see how, in the faintest degree, such a plan could promote the cause of unity in any real sense. The result would seem to be the loss of all sense of the real character and functions of the Catholic ministry. Certainly the Church which should thus deal with the precious gifts of the divine stewardship would suffer irreparable loss.

We have endeavored to exhibit clearly the real bearings of a theory of "organic" union without vital unity—a theory widely held in a more or less vague way. At another time we may pay some attention to others of the numerous schemes which find defenders in these restless days, and which, evasive and compromising as most of them are, can bring us no nearer to the wished-for haven of universal oneness and peace.

Marriage and Divorce

BY THE RT. REV. GEO. F. SEYMOUR, S.T.D., LL.D.

BISHOP OF SPRINGFIELD

PART FIRST

AN APPEAL TO MINISTERS IN CHRIST

The subject of divorce confronts us every day in the newspapers. It forms a department of news, like the list of marriages and deaths. It appalls us in the social circle when the whisper reaches our ears that those, who are esteemed its ornaments, have been divorced. It is an evil which seems to be increasing among us, and with the increase comes the familiarity which gradually reconciles us to its presence and educates us into condoning its guilt.

"Separation," as the law terms it, "from bed and board," or limited divorce, which does not permit either party to marry during the life of the other, may be a stern necessity at times to secure the defenceless from outrage and injury and threatened death, but absolute divorce, the setting husband and wife free by process of law under the authority of the State, ought to be a thing unknown or an occurrence so rare that it would occasion universal surprise and distress when it took place.

We say this boldly, because our Blessed Lord speaks explicitly on the subject and publishes the law, which, with one possible, not probable, exception, forbids divorce for any act committed after marriage.

The state of things which surrounds us is alarming. Our Lord's fiat, the Supreme Lawgiver, is entirely ignored, and legislation based simply upon man's judgment of what is right and for the best, rules our nation. The facility with which divorce may be secured varies in different States of our Union, and in some the ambition seems to be to make the process of severing the marriage bond as easy as possible.

The consequences of thus making the Word of God of none effect by national decrees, and invading and polluting the sanctities of an institution which is divine, not human, and which God has guarded with His edict of perpetuity, these consequences are not at once seen in their ultimate results of corruption, degradation, and ruin. Like God himself, they are far above out of the people's sight, and therefore they rush madly on, counting all to be well so long as they have their way and gratify their lusts and passions.

The sanctity and perpetuity of the marriage bond are the palladium of home and the safeguard of society. Destroy these, domestic and social life in their integrity and purity, and you relegate mankind to anarchy, to a condition worse than that of the brute. One cannot easily exaggerate the horrors which must follow such a state of things where family ties are broken and social bands are loosed. Yet such is the fate which we as a people are inviting to overtake us by the madness of our legislation and the folly of our habits and customs, and the laxity of public sentiment. Can there be no check put upon this downward progress in life and morals? Can we not cry, "Halt," somewhere and to some parties, who are unconsciously helping to degrade and ruin us?

We will make the attempt, and we address the clergy, our brethren in the sacred ministry, first, to whom we have a right to speak, and all others to whom our words may come, whom we entreat in the Lord's name to hear us. The ministers of the various denominations of Christians are, to some extent, culpably responsible for a proportion—we cannot say how large a proportion, but still a proportion—of the divorces which disgrace us as a nation.

Let us see how this comes to pass. Divorce implies marriage, and marriage raises the questions: How was the marriage brought about? Where was it celebrated? When, under what circumstances, and by whom? The answer to these inquiries frequently brings the minister of the Gospel into view and presents him in a very unenviable light.

The minister of the Gospel, we maintain, ought to be a custodian of public morals, and an upholder of parental authority, and a protector of child-life in its innocence and purity. He ought to be a sentry to challenge every stranger who approaches and seeks admission to the intimacies of home, the best and holiest hospitalities which our poor earth has to offer. Every minister of Christ ought to be, in the absence of natural parents and of accredited guardians, the protector of the woman. He ought to regard himself as holding a higher trust than that of an agent of the civil authority to celebrate the marriage of any parties whom it may permit him to marry and to pocket the fee and be rid of the whole affair. He ought to consider himself as a trustee for society to guard its interests; a trustee for parents and relatives and friends as brought into relation with their treasure, to watch over it for them and save it, perchance, from fearful risk, if not ruin; and as a trustee for the would-be bride, whose happiness and salvation, perchance, are for a few minutes placed in his keeping.

We are well aware that the answer will be by our brethren whom we address, "The parties bring the license issued by the state, and we do not feel called upon to go behind that certificate of permission from the civil authority." But we reply, as bearing Christ's name, as acting or assuming to act under His sanction, and as invoking His blessing in prayer and benediction, you ought to go behind the license of the State. What does the State know of persons or circumstances or life or morals? The State is simply responsible for compliance with certain legal conditions, and when these are satisfied the license is issued and then, so far as the State is concerned, all responsibility ceases.

But how is it with you? There stands before you a young girl, fresh, perchance, from home, bringing into your view the loveliness and innocence of childhood, and the brightness and refinement which education and culture have added as charms to nature's gifts. Years of watchfulness and care have been bestowed upon her, and parental love has poured its best and choicest offerings into her lap in garments and jewels and possessions pledged in bequests, making her, in expectation, rich. There she stands in your presence, away from home, without the knowledge of parents, beside a stranger, we may say, for she, artless, innocent creature, does not know the world in its evil, its treachery, and deceit. There she stands, and you, in any view of your vocation, have made yourself your brother's keeper. God made you such by nature, and you have added to the obligation by solemn vow, voluntary responsibility for your brother's safety and well-being. There she stands, and St. Paul bids you regard her as your sister, and you, forgetting your sacred character, your holy trust, your duty to God, society, parents, and the dear girl herself, you rest upon the State's permission and celebrate the marriage, and become the agent of bringing misery upon the unhappy maiden and inflicting anguish and disgrace upon her family. In the sad sequel of that wretched married life there come woes which are unutterable, and the end is often divorce. Behind that married pair who are seeking the dissolution of the nuptial bond there is a background, and on it rests a dark shadow; it is the shadow of the minister of God who lent himself to serve the purpose of some designing adventurer, who stole the heart of some guileless girl and imposed upon her his name and his presence, and squandered her wealth, and deserted her when youth and beauty and money were gone, and left her in poverty and disgrace to bear the burden of a family of children.

We have touched upon only one class of cases which swell the volume of our divorces. We might go on and present in dark array other classes, representing all grades of society and conditions of life, until we would have before us a large proportion of the divorces which disgrace us as nominally a Christian people, and in many of them it would be found that the evil began in hasty, ill-considered, or runaway marriages, and for these often, very often, the minister of Christ was responsible, since, on his part, refusal to perform the service, a word of parental counsel to the girl, or a message to parents or friends, would have prevented the marriage.

In view of this fact, is it not time to call "halt" to our reverend brethren and beg them to consider what they are doing when they seek to relieve themselves of all responsibility because the State allows them to celebrate a marriage? Alas! the State grants divorces for many causes and permits divorced parties to contract unions contrary to God's law. Are God's ministers to officiate at such unhallowed alliances which God forbids? It makes one shudder to think of such things.

There are remedies which would lessen the evil could they be vigorously applied.

Salutary and definite instruction by mothers to daughters when they are emerging from childhood to maturity, and by fathers to sons upon society and its dangers, and marriage and its risks, and kindred subjects which concern their welfare. Let parents invite the confidence of their children as they begin to look out with wondering eyes upon the world, and not frown upon them and drive them from them to seek the intimacy of youthful companions or older persons unfitted to be their guides and counsellors.

Let ministers of the Gospel be slow to marry parties whom they do not know, and if the candidates be very young or excite suspicion, let them absolutely refuse until friends are notified or ample satisfaction is given that all is right.

A very effectual help toward curing the evil would be the requiring the publication of the bans of matrimony in the parish church or in the columns of some neighboring paper on three occasions, at least a day apart, before the celebration of the marriage.

[This paper, with the one to follow next week, is published by the Young Churchman Co., Milwaukee.]

Letters to the Editor

PRAYER BOOKS WANTED

To the Editor of The Living Church:

I can use 400 copies of the old Prayer Book to gre advantage, if I can have them in bundles of 50, paged uniformly, so that announcements can be made by page numbers.

Fifty copies of Hutchins' Hymnal could be distributed and used at once in various places.

Will not some of our clergy answer this letter by postal card and then I can easily arrange for shipping them from some common point. WILLIAM M. BARKER,

Miss. Bishop of W. Colorado.

Glenwood Springs, Col., Aug. 11, 1893.

VERIFY YOUR REFERENCES

To the Editor of The Living Church:

A correspondent of one of your recent issues sets forth a somewhat rose-colored view of organic unity between the Greek and Anglican Communions. Quoting from some other writer, he says: "It is not generally known that at the consecration of the present Bishop Suffragan of Nottingham, the Archbishop of Syra and Tenos acted as one of the co-consecrators, at the invitation of the Archbisho p of Canterb

On the occasion referred to, the Archbishop of Syra merely occupied a seat in the chancel. He did not assist in the laying-on-of-hands.

He further asserts that "at the funeral of Bishop Kip of San Francisco, a Greek Bishop and several of his clergy occupied seats in the chancel." Not so; the Greek Prelate, like any cleric unprovided with surplice, contented himself with a seat in the nave, occupying one of the front pews, your correspondent being beside a Jewish Rabbi on opposite side of the aisle, only a few pews in rear.

But notwithstanding, the intercommunion of Greeks and Anglicans is advancing rapidly enough. The writer has on his communicant list certain Greeks sent to him by the Bishop of the Greek Church in San Francisco.

W. BOLLARD.

Vallejo, Cal.

TU QUOQUE

To the Editor of The Living Church

I have read with much interest Dr. McKnight's letter on "Unity—Organic and Vital." With much of it there is of course no disagreement. But one would like a fuller explanation of his meaning as to the law of ritual. It is all very well to talk about obedience to rubrics, but it is painfully open to suspicion that the good doctor means obedience to his own interpretation of the rubrics. It is a characteristic of our friends of the old "Evangelical" school to take this stand while in some cases plainly violating rubrics themselves. Thus I have been present at a service in the good doctor's own parish where the rubrics were entirely ignored, essential parts of the service—even the Lord's Prayer itself—being entirely omitted. When those who criticise set us such examples of lawlessness, we who are at least strictly rubrical, feel that it is time to call a halt and, with all due respect to their years and learning, say "*et tu quoque.*"

S. J. FRENCH.

Sayre, Pa., Aug. 12, 1893.

DOCUMENTS WANTED

To the Editor of The Living Church

The Illinois State Historical Library has been enriched by contributions from various persons interested in Illinois State Church publications, and I submit in this a list of what we need to complete the serials already begun. Possibly a complete file of THE LIVING CHURCH may be contributed. It is very desirable and a good educator to have our Church history placed in as central, public, and convenient a place as possible. JOSEPHINE P. CLEVELAND.

Springfield, Ill., August, 1893.

DIOCESAN JOURNALS WANTED

Diocese of Illinois, for 1835, '36, '39, and '43, '63, and '64, and all after 1877.

Diocese of Springfield, all after 1887.

Diocese of Quincy, all after 1878.

Any books or pamphlets, controversial or historical, relating to the Church in Illinois, will be valued.

"A BUBBLE PRICKED"

To the Editor of The Living Church

The Rev. W. Allen Johnson, professor in the Berkeley Divinity School, in a recent letter to *The Christian Critic*, has very effectually disposed of the rationalistic cry that "the divine inspiration of all the books of the Old and New Testament is a modern notion," "a Protestant invention," by quoting the decree of the Council of Trent, session, April 4th, A. D. 1546.

The Gospel "before promised through the prophets in the Holy Scriptures, our Lord Jesus Christ, the Son of God, first promulgated with His own mouth and then commanded to be preached by His Apostles to every creature, as the foundation of every saving truth and discipline of morals, and perceiving that this truth and discipline are contained in the written books, the Synod receives and venerates, with equal affection of piety and reverence, all the books of the Old and New Testaments, seeing that one God is the author of both. . . . But if any one receives not as sacred and canonical the same books entire, with all their parts, as they have been used to be read in the Catholic Church, let him be Anathema!"

This is not only the doctrine of the post-Reformation Anglican Church, but of the primitive Church and of the mediæval and modern Greek and Latin Churches, as can be easily shown from their authorized documents. The consensus is complete and perfect. J. ANKETELL.

August 10th.

Personal Mention

The Rev. A. B. Sharpe of Philadelphia, has sailed for Europe.

The Rev. Samuel H. Hilliard of Boston, is summering in the White Mountains.

The Rev. Clarence R. Conger of New York, has been passing vacation at Lake George.

The Rev. Bishop Falkner of Bay Ridge, N.Y., is spending summer days at Newport, R. I.

The Rev. S. Gregory Lines of New York, has been making a vacation tour in the West.

The Rev. John W. Kramer, M. D., of Bath Beach, N. Y., is summering at Northampton, Mass.

The Rev. Chas. F. B. Miel, D. D., of Philadelphia, has summer charge of St. James' church, Woonsocket, R. I.

The Rev. Alexis W. Stein has accepted appointment as assistant minister of St. Peter's church, Baltimore, Md.

The Rev. Chas. S. Spencer, D. D., has accepted the charge of Christ church, Kent Island, Md., and entered upon his duties.

The Rev. M. T. Turner has entered upon his duties as priest in charge of the churches at Boligee, Eutaw, and Livingston, Ala.

The Rev. Cornelius G. Bristol has accepted an election to the rectorship of the church of the Good Shepherd, Hartford, Conn.

The Rev. John W. Hyslop of Carson City, Nevada, is spending the summer in Northern New York, Potsdam, St. Lawrence Co.

The Rev. Braddin Hamilton, of New York, is passing August in the White Mountains, and has charge of services at Sunset Hill.

The Rev. E. Winchester Donald, D. D., of Trinity church, Boston, delivered the address at the 5th anniversary of the Conway Academy.

The address of the Rev. T. W. Haskins, of Manzana, California, until Nov. 15th will be care M. H. Mallory & Co., 47 Lafayette place, New York City.

The Ven. Archdeacon Kirkby, D. D., of Rye, N. Y., sailed for England, in the steamship "Majestic" of the White Star Line, Saturday, Aug. 12th.

The Rev. John B. Gray has accepted an election to the rectorship of Whitmarsh parish, diocese of Easton, and will enter on his duties in September.

The Rev. Henry L. C. Braddon, of Florence, N. J., will spend the latter part of August in Chicago. His address will be care of THE LIVING CHURCH.

The Rev. Jesse R. Bicknell, rector of St. George's church, Griffin, Ga., has resigned the charge of that church and accepted a call to Sandford, Fla.

The Rev. Father Brown of the church of St. Mary the Virgin New York, is spending August at his summer place at Huntington, on Long Island Sound.

The Rev. Geo. J. Magill of old Trinity church, Newport, R. I., has just received from the University of the South, the honorary degree of Doctor in Divinity.

Bishop Nelson left Atlanta about Aug. 1st for the "Thousand Islands" for the summer, expecting to visit his old parish in South Bethlehem, Pa., for a few days en route.

The Rev. W. M. Grosvenor, of Lenox, Mass., will deliver an address on "The Relation of the Modern College to applied Christianity," at the coming Centennial of Williams College.

The Rev. Chas. M. Kimball of Erie, Pa., has been officiating at St. John's church, Tremont street, Boston, Mass., for the month past during the absence of the Rev. Dr. Converse the rector.

The Rev. Jesse Richards Bicknell has resigned the rectorship of St. George's church, Griffin, Ga., and accepted that of the Holy Cross church, Sanford, Fla. Address at the latter place after September 1st.

The Rev. Dr. John H. Elliott, rector of the church of the Ascension, Washington, D. C., has been appointed by Bishop Williams, to attend the conference held Aug. 16th at Chicago, on International Arbitration.

The Rev. Fenner S. Stickney having been elected rector of St. Peter's church, Charlotte, N. C., will take charge of the parish about the middle of October. His predecessor, the Rev. Joseph Blount Cheshire, has been chosen Assistant Bishop of the diocese, and will be consecrated about that date.

The Rev. F. R. Starr, rector of the church of the Messiah, Gonzales, Texas, and one of the trustees of the University of the South, attended the annual meeting of the Board of Trustees at Sewanee. From thence he went to Chicago to visit the World's Fair, expecting to be absent about six weeks.

Ordinations

On Thursday, August 10th, Bishop Randolph ordained to the priesthood in Gibson Memorial church, Crewe, the Rev. William H. Milton, deacon. The Rev. W. R Savage, assistant minister of St. Paul's, Petersburg; the Rev. John J. Rideout, rector of Grace church, Petersburg; and the Rev. C. B. Bryan, assistant minister of the church of the Nativity, Danville, were present and took part in the service. The sermon was preached by the Rev. Mr. Rideout. After the ordination the Bishop confirmed one candidate who was presented. The church was filled to over-flowing.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

NICHOLSON.—At his home near Hillhurst, Washington, on the morning of May 30th, the Rev. A. L. Nicholson, aged 64 years.

ALLEN.—Entered into rest on the 9th inst., at Hampstead, London, Eng., Sara Allen, daughter of James T. Allen, of Rockville Centre, Long Island, N. Y.

WARNER.—At Hillhurst, Washington, May 16th, Lawsen S. Warner, late of Fargo, N. Dakota, aged 82 years. Deceased was the father of Mrs. A. L. Nicholson.

FRENCH.—Entered into rest from his home 4226 Chester Ave., Philadelphia, Thursday, Aug. 17th, William Clark French, priest and doctor, sometime of the diocese of Ohio and editor of *The Church Standard*. Aged 75 years. Jesu mercy.

Obituary

THE LATE ARCHDEACON PETERS

In the death of the Rev. Thomas McClure Peters, D.D., his brethren of the clergy recognize the loss to the Church and community of a man genuine and devoted in character, whose intelligent prevision and comprehension of the scope of Christian work, combined with his cheerful and persistent activity, enabled him to achieve great and beneficent results.

For fifty years connected with the same parish, his labors were crowned by spiritual and material success as evidenced by the large and loving congregation of St. Michael's, and the completion of their noble free church edifice.

His sympathetic interest in all that concerned the welfare of his own people, directed his attention to the manifold, yet unrecognized needs of the community at large, and so he became a pioneer in city mission work.

His service as a philanthropist was the outgrowth of his labor as a parish priest. From small beginnings he developed various institutions, such as the Sheltering Arms, the Children's Fold, and the House of Rest for Consumptives, of the benefits of which the whole public alike partake. His appointment as Archdeacon of New York was thus universally recognized as a fitting official recognition of his character and service.

Beloved of the brethren, and honored of all men, by the sudden call of his Master, he now "rests from his labors and his works do follow him," "Blessed is that servant whom his Lord when he cometh shall find so doing."

Signed in behalf of the clergy present at the funeral.

C. C. TIFFANY,
F. B. VANKLEECK,
J. B. GIBSON, Committee.
GEO. S. BAKER.

New York, Aug. 17, 1893.

Appeals

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

The present financial disturbance finds the General Missionary Society of the Church nearing the close of its fiscal year, Sept. 1st, with the prospect of a large deficiency. If this be not averted it will be a serious embarrassment to the work. The appropriations for the new year will demand all that can be raised without the burden of providing for arrears on the year past.

The treasurer's accounts will be kept open to include all receipts until the morning of September 5th. Remittances should be made to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

Church and Parish

WANTED.—An organist and choirmaster for vested choir. Address Rev. C. A. CUMMINGS, Eau Claire, Wis.

A CLERGYMAN in priest's orders desires parish work. Good references. Address P. O., Box, No. 145 Station, Brooklyn, N. Y.

THOROUGHLY trained and experienced Kindergartner desires a position. Episcopal school preferred. Good references given. Address P. M., Jeffersonville, Ind., 114 Jackson & Howard.

WANTED.—Chaplain for St. Luke's Hospital, Chicago. Must be single, and well recommended by his Bishop. Salary, Board, lodging, and $500 a year. Address the Rev. Dr. Locke, 2825 Indiana Avenue.

A LADY who has been principal of a Church school for girls for seven years, wishes a position as teacher. Specialties: English, Latin, French, and mathematics. Learned French in Paris. Excellent testimonials. Address C. H., LIVING CHURCH.

THE rector of an university city, graduate (M. A., in 1st class honors) of Oxford University, England, good extempore preacher and visitor, desires a rectorship or position on a cathedral staff in the north. Address "Oxonian", LIVING CHURCH.

For Sale

TRINITY SCHOOL, Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector the Rev JAMES TARR CLARK, D. D.

The World's Fair

The address of Church families with whom rooms can be had, with or without board, during the Exposition, will be inserted free of charge if addresses are sent with endorsement of a clergyman.

Mrs. Wm. H. Parsons, 437 Dearborn Ave.
Rev. H G. Moore, 3553 Champlain st. Breakfast and dinner.
Mrs. Jewell, 3535 Champlain st.
Miss Wallace, 150 Fiftieth st. Breakfast only.
Miss Magee, 4737 Lake ave. With or without board.
Mrs. H W. Scaife, 975 Millard ave. With or without board.
Mrs. J. A. Rice, 189 Cass st., Flat 30. Breakfast if desired.
Miss Belle Clark, 3335 Vernon avenue. With or without board.
G. C. Burton, 6640 Yale ave., (Englewood.) Without board.
Mrs. C. L. Chance, 3320 Vernon ave. Breakfast if desired.
Mrs. E. C. Vermilye, 446 Belden ave. With or without board.
Mrs. F. D. Benson, 41 46th st. Without board.
Mrs. A. Parsons, 5756 Madison ave. Without board.
Mrs. Ferris, 3532 Ellis ave. Breakfast if desired.
Mrs. B. C. Davy, 380 Erie st. With or without board.
Mrs. M. A. Batten, 98 Goethe st. (2nd flat). Breakfast only.
Mrs. J. P. Peterson, 341 Oakwood B'd. Breal fast only.
Mrs. Edward Ivens, 1053 N. Halsted st. Breakfast only.
Miss E. M. Wilson, 4525 Oakenwald ave Without board.
Mrs. A. Elton, 223 Dearborn ave. Without board.
Mrs. A. E. Crane & Co., 265 Chestnut street.
Mrs. J. H. Freeman, 3004 South Park ave. Breakfast if desired.
Mrs. H. B. Sackett, 583 E. 43rd st. Breakfast if desired.
Western Theological Seminary, 1113 and 1121 Washington Boulevard. Without board.
Mrs. W. C. Hawley, 7715 Ford ave., Windsor Park. Without board.
Mrs. Henry F. Starbuck, 6 Groveland Park. With or without board.

Those who send announcements for this column should state whether or not board is furnished with the rooms.

Correspondence direct, not through THE LIVING CHURCH

Choir and Study

Friends

BY MARGARET DOORIS

Who is a friend? Not every one
You lightly call by that best name.
Inconstancy is friendship's shame,
Distrust, neglect its ties defame—
One clasps your hand to climb to fame,
A step above, with you he's done.

A friend is he whose sympathy
Is not expressed in words alone;
In kindly deeds 'tis oftener shown,
And while he makes your joys his own,
Your cares and griefs will not disown;
He shares in your adversity.

How many have you? Count them o'er,
And write the figures true and plain;
Write not his name who seeks for gain,
Count only those who true remain,
Who cheer you in life's hours of pain—
Mayhap they'll number less than more.

How make a friend? There is no school
To teach the art—the soul must tell;
His name the years will slowly spell,
Or ring him false with solemn knell;
More sad than tears that funeral bell.
Be true thyself—be that the rule.

And gather up the threads of love,
Nor careless let them tangled lie;
Weave of their silken strands a tie,
True friendship's bond of constancy,
Outlasting earth—that may not die—
Eternal as the years above.

London, Ohio.

We have long regretted the evident failure of musical affairs at the Columbian Exposition. During the months of preparation we took care to record every measure likely to interest the musical public, and devoted time and space beyond most of the religious press in announcing its extended programmes. But from the outset it has seemed to us that, in all likelihood, the opportunities for all this in the projected exposition had been seriously misapprehended; indeed, as the event has demonstrated, they have been altogether exaggerated. It was quite beyond the probabilities that music in its higher and more elaborated forms could become an integral element, transfusing the multitudinous activities and life of the great Fair, calming its fevers with daily seasons of æsthetic repose and refreshment. It would be quite as incongruous to seek the ecstasies of mysticism and exalted meditation among the tempestuous thunder gusts and the awful cataracts of Niagara. Music in its nobler offices is reflective, consoling, and inspiring in turn. Its sphere is "far from the madding crowd." And yet if there ever was such a perilous concourse outside the dreams of the poet, it may be encountered perpetually at the Columbian Exposition.

All this effort, therefore, on the part of Mr. Theodore Thomas and his spirited coadjutors to hitch Pegasus to the gearing of this tremendous congeries of mechanical, speculative, spectacular excitement, the concentrated unrest and fever of half the world, to domesticate and enshrine the shy, sensitive, etherial spirits of the tone-world, with its super-sensual art, among the coming and going myriads of jaded and hurried visitors, has proved a fatal miscalculation. An invincible incongruity separated between them. Mr. Thomas himself, trained all his life in the traditions and requirements of an exacting art culture, should have felt this incongruity. He should have accepted as inevitable the domination of the Titanic Ferris Wheel and the Midway Plaisance from the outset. The late Patrick Gilmore alone of all his contemporaries, might have struck a popular note in his "Anvil Chorus," his parks of responsive artillery, and like coarse expedients to capture the vagrant ears of the madding crowd.

What "might have been," and with better promise of success, hundreds, now, will venture to suggest. For ourselves, at the outset, nothing better than this seemed possible; viz, a single week of oratorio and the larger cantatas; two or three good competitions of the principal choral and "Saengerbund" societies; possibly a single orchestral day each week, and, as a staple provision, possibly a daily concert by some of the splendid military bands, at home and abroad, who might be induced to share in the eclat and labor. As it is, Mr. Thomas has retired a sadder and a wiser man his old-time laurels something crumpled, and the larger interests of musical art seriously impaired.

By a happy accident, we find the current registers of St. Mary's School for Girls, and St. Alban's School for Boys, both in Knoxville, Ill., lying on our table. Now that the Blue Pencil-in-chief who presides over THE LIVING CHURCH is safely out of reach, in his summer outing on Lake Michigan, we venture to take a gentle liberty, and say a few things that an oppressive conventionalism forbids him to say for himself. The proprietor of a very busy and widely-circulated Church newspaper, Dr. Leffingwell, while permitted, and indeed expected, to publish all manner of helpful and encouraging accounts of educational enterprises all over the Church, is expected to relegate all publicity concerning these two institutions that he has created and nurtured- one of them, indeed, for a good part of his public life—to the obscurity of a modestly-worded advertisement. While our interest is by no means needed, or likely to prove of practical value, we are sure that the many hundreds of patrons, pupils, and alumnæ of St. Mary's—for we confess a deeper interest in this elder enterprise—will applaud our work and purpose.

St. Mary's enters upon its twenty-sixth year. Its list of pupils, as usual, overflows the capacity of the great edifice and its colony of dependent cottages. While the Rector and Mrs. Leffingwell, with Miss Hitchcock, are credited with an uninterrupted service of twenty-five years, and Dr. and Mrs. Rudd, with almost as many, it is not to be presumed that there is anything moss-grown or superannuated in the administration and common life of this admirable seminary. The impressions of a delightful visit and sojourn there some two years ago bear witness to the vivacity, cheerfulness, quick intelligence of class-room work, the kindling *esprit de corps*, the excellent sympathetic understanding, and the refreshing sense of a genuine home-life pervading the busy little world and its multiplied activities throughout. We cannot remember, anywhere, an edifice so admirably suited to its high purpose, so comfortable, commodious, inviting, so safe, and so completely appointed for the health and well-being of a great seminary, without and within, nor a faculty more happily adapted to its work. There is room everywhere, and plenty of it, and withal, that rarest of all indoor luxuries, a perfect ventilation, not to speak of an abounding impression of the artistic and beautiful, educational, religious, and home-life, in felicitous relation, with the wisely adjusted routine of duty, constitute a very perfect life for young and old, for pupils, teachers, and administrators; and we infer that one hundred and fifty, or more—including pupils, teachers, administrators, and domestics—constitute the ordinary community of St. Mary's School. Among the many admirable Church seminaries for girls, west of the Alleghenies, we are certain that St. Mary's, Knoxville, long ago earned, and yet holds, a commanding distinction.

A new national hymn that has been meeting with marked favor is entitled "God Save our Land." The words are by Mr. A. McClement; Mr. H. Avery has given to them a setting which is said to be stately and impressive.

I.
God save our glorious land!
May the Republic stand.
God save our land!
Long may her banner be
Honor'd on land and sea—
Boast of the sovereign free.
God save our land!

II.
God aid Columbia's cause!
Ever uphold her laws,
God save our land!
Bless Thou the soil we tread;
Bless all its sacred dead
That in Thy cause have bled.
God save our land!

III.
Guardian of liberty,
We raise our prayer to Thee!
God save our land!
Join in the anthem grand,
God save our Fatherland!
Long may our Union stand!
God save our land!

A Preacher in the Pew

BY THE REV. WILLIAM H. MYERS

It is only during vacation time that a busy pastor has a fair privilege to sit in the pew, and listen to other preachers' sermons. It is a luxury—and it is a school. I listened to a pulpit orator during this summer, who has become somewhat famed in the West. I knew him years before, and I was unkind enough to judge him—that the pulpit was only a convenience and an opportunity to him. But he had rhetoric of the highest order and eloquence, the very best of art—and for some reason or other the Church that lays greatest stress on heart and piety had dignified him with the title of Doctor of Divinity.

He had seated around him several thousand hearers upon this occasion, and everything was done in song and prayer that might prepare the heart for the reception of that sermon. The preacher was just tall and gaunt enough to be magnetic as he rose, and his text, "Oh that I had wings like a dove! for then would I fly away and be at rest," was the signal of all expectancy.

Like sermon, like preacher, there was no heart to be found anywhere in all the splurge of that golden hour. It was all wings, and beautiful and light as feathers of the purest doves—but it never came down to rest. It was very novel, and interesting for its ingenuity, and it soared and forever soared on wings—but the world-pang the heart sorrow, that lay in that little word, rest, never was probed nor skilfully diagnosed.

The audience felt that there was something wrong in that sermon, it would not take hold. I knew well enough, for if a sermon has no heart in it, it may be polished like marble, but it also will be cold like marble. A sermon must have veins, and warm blood running through it.

A preacher in the pulpit is as good as an automaton if he has no heart in what he says. Heart earnestness is however not manufactured for the occasion; such a trick will at once be detected. True heart earnestness will tremble in the voice, and inflate a sentence in a manner that can at once be discovered. There is no getting over it—a warm and genuine heart in the pulpit, will as naturally find a response of heart in the pew, as certain sounds of the organ in the church will draw sympathetic responses from window-panes and brass fixtures when finding the pitch of unison. The lesson learned was, if I want to be a preacher at all, I want to be a preacher with a heart. Even a text has a heart, and when a preacher and text come together it is like two hearts flowing into one another. A text is like a maiden loved, it can feel when it is loved, and only then will it give all it has. No wonder preachers cannot find the treasures of a text, they have not the key to it; the key is the right state of heart. Commentaries are good enough as ladders to climb upon the outside, and look in by the window, but the heart goes in by the door.

Now some preachers will read this, and go away with the impression, that heart earnestness must necessarily have its vent in boistercus explosions, in noise. A preacher can look earnest, and a true heart oftenest trembles in a labored whisper. The emphatic exclamation of the pulpit is telling, when the heart goes up with it, but climaxes are downward too, and they are just as earnest.

Now I would rather hear a half learned preacher with a heart in what he says, than a learned and eloquent doctor who impresses me with no common sympathy, and rather delivers his sermon than preaches it. * *

I will briefly describe another preacher who I know has never been much of a success with his people. He preaches his best sermons on his vacation and among strangers.

I will tell you his fault. He has unfortunately cultivated the repelling force, rather than the drawing force as a preacher. He is very captious in the pulpit, and when he would preach a sermon on love even, he would seem to have a scorpion whip in his hand. He thinks preaching is "lashing the people."

The fatherly element is not found in him as a pastor, and he doesn't impress his audience that he loves them. He is feared and avoided, rather than loved and sought after. He does not lead his flock like a tender shep herd, he drives them like a herd of oxen with a goad. "Like as a father pitieth his children," I could never apply to him. He does pity, but he never has the grace to show it or tell it.

Now, a sermon is nothing, if the preacher does not

love the people to whom he ministers. If a flock cannot come to church with the feeling that the sympathizing pastor, who has been among them during the week, and discovered their sorrows, will to-day surely speak to us with the tender tones of a father and friend that preaching is in vain.

I thoroughly dislike the scolding preacher, and some pulpit exhorters think they have accomplished nothing if they do not "haul their people over the coals" every Sunday. Comfort! comfort! is the world's greatest need. Every Lord's Day bleeding hearts, searching hearts, despairing hearts are in the sanctuary. The pulpit ought to be less Sinai and more Golgotha. I heard Canon Farrar preach on several occasions. He gave blows to sin, but with the regret of a sorrowing heart. His voice was so sympathetic; and he was most eloquent when he came to comfort those who carried the burdens of life.

My captious preacher, whom I also heard in my vacation, taught me the lesson, that the pulpit ought to have a heart that will sympathize with the people, more than forever be at scolding them.—*The Lutheran.*

The Bishop's Power of Mission

The Rev. E. W. Worthington writes in *Church Life* upon the proposition of the Rev. Dr. Hopkins to restore to the bishop the power of mission:

"Two distinct propositions are involved: 1st, that the power of mission, or the power of assigning the clergy to their fields of labor, be taken from vestries and restored to the episcopate; 2nd, that there be a common or diocesan purse to which all parishes and missions shall be required to contribute, for the support of the bishop and clergy alike. The Rev. Dr. Hopkins argues ably on both these points in his paper, which will be found in the Convention Journal of 1892, pp. 116-122.

"It is significant that in the Convention which dismissed so summarily and flippantly the proposal to restore the Episcopate its power of mission, the Bishop's voice was raised in solemn protest against some of the very evils which it is hoped that this restoration would either remove or abate. No one who heard them can have forgotten Bishop Leonard's earnest words to the Convention of 1892 on 'The Choice of Vestrymen,' in which he characterized the election of rectors by wardens and vestrymen as 'not normal and healthy, or even wise,' adding, however, that in his opinion, vestries should have in this matter a decided vote or veto power. The concluding paragraph of this portion of the address set forth, in terms which command attention, the weakness of our present system, and might well be circulated by Dr. Hopkins as a tract, under the caption: 'Is There Not a Cause?' Another aspect of this same subject, the impossibility under our present system of filling vacant parishes without exasperating delay, was feelingly referred to by Bishop Leonard in the Convention of 1893, in connection with the report of the Committee on the State of the Church. The public utterances of our Bishop do not disguise the fact that, in his estimation, the present system of calling rather than sending works badly. This is all that any one could ask or expect a bishop to say upon the subject. It is claimed, no doubt with truth, that no bishop in the land would personally crave the responsibility involved in the power of mission. But if the Church should deem it wise and for the best interests of all concerned that our bishops should exercise this primitive prerogative of the episcopate, there would be nothing left but for the bishops to obey and prayerfully seek for grace to exercise the power aright.

"That many of the clergy are disposed to consider favorably this proposed restoration, I am confident, notwithstanding evidence to the contrary afforded by the Conventions above referred to. To some of us this subject is not a new one. I recall its able presentation in the alumni sermon of the Berkeley Divinity School more than fifteen years ago. In recent conversation with three of our Ohio clergy, it was a surprise to find that all were in favor of the change under suitable canonical enactment. Aside from its bearing upon parochial life, this subject touches some of the tenderest points in the life of the clergy. Our positions are not sinecures. It would give us strength and courage to know that we were sent into these positions of difficulty by one in authority, who is over us in the Lord and stands to us in the relationship of a father, rather than to feel that we are called to them by vestries, acting perhaps, as is often the case, in direct opposition to their bishop's will. I believe in the episcopate as God's provision for the government of His Church. The American Church stands in the anomalous position of having bishops and yet practically denying to them the exercise of all prerogative except that of Ordination and Confirmation. It might well be asked of just what practical account our bishops are when the man who obtains from them his Ordination is forthwith told: 'We have neither power nor permission to place you where your ministry can be exercised; now that you have the laying on of our hands, you must pass under the hands of the laity, and unless a vestry speaks, you are silenced forever.' The weakness of our present arrangement is that, while it calls itself Episcopal, it is in reality more distinctively Congregational. Ordination and mission are kindred and co-operative; and to separate the *fons et origo* of the one from the *fons et origo* of the other, is unnatural, unphilosophical, unhistorical, preposterous. Those of the clergy who advocate the restoration which we are considering, do not plead for it for personal advantage and in expectation of securing an unmerited preferment. They plead for it because it is in the line of primitive practice, and because it seems to them an essential part, a lost cog, of the system under which we claim to live and in which we profess to believe.

"Of the laity two classes will be found, in the long run, to favor the proposed restoration; first, those who believe strongly in the episcopate and desire the resumption of its ancient powers; and second, those who are sadly conscious of their own unfitness for the difficult task of choosing rectors and determining for the clergy their fields of labor. It is said that the laity can never be prevailed upon to relinquish their authority in this matter. There is a great injustice in the thought. I am confident that many vestries in the land are ready to confess, 'We have made a sad mess of this heretofore; we have been bearing a responsibility which need not have belonged to us.' If it be said that under our present system, when bishops are permitted to nominate, they do so with scant wisdom, I answer that a nomination which is scarcely more than a suggestion and which, it is known in advance, may be treated with systematic disdain, is a very different thing from the solemn choice and appointment of a man for the care of souls. It is acknowledged that Roman Catholic bishops are singularly wise and make few mistakes in the placing of their men. Let our bishops be trusted; give them the responsibility, and they will not be found to lack wisdom. If the ancient custom were restored, the additional responsibility would soon be reckoned as a requirement in the choice of men for the episcopate, and it would be a strange diocese which could not find for its bishop a man more capable than are its vestries to arrange the clerical force for the best interest and advantage of all concerned."

Opinions of the Press

New York Times

Visit the Exposition.—As between a week or a month at the World's Fair and a similar sojourn at a fashionable summer resort there is simply no comparison in point of interest or pleasure. Neither is there such a comparison between a short trip to Europe and a short trip to the Fair. The advantages, whether to a student or to a mere sightseer, are all on the side of Chicago. There might be a question if the two occasions were equally urgent, but there is practically no question, for the simple reason that Europe "will keep", while such an opportunity as Chicago now affords is not likely to recur in a life-time. No American who attended the Centennial Exhibition now regrets the time or the money that he spent upon it, and it is certain that no American will regret the time or the money he may spend upon seeing the Columbian Exposition.

The Church Standard

Progress.—The world is going forward, not backward; the condition of the working classes is improving, not deteriorating; the progress, of which there was no sign in the fourteenth century, which was barely perceptible in the fifteenth became rapid in the seventeenth, maintained its advance in the eighteenth, and in the nineteenth has been enormous. These are the facts, and the inference would seem to be legitimate that the accumulation of capital which has so increased the industry and commerce of the world has already brought, and it is likely still to bring with it, an immense improvement in the condition of the laboring classes. If the facts are accepted, as they must be, and if the conclusion is admitted, as we think it must be, is it not just possible that the dreams of socialists are being realized in a way that they have overlooked? And is it not conceivable that the practical adoption of the theories of socialists might be about as wise as to kill the goose that lays the golden egg?

The Church Times

A Poor Apology.—In reply to a correspondent, who drew his attention to the Archbishop of Canterbury's refusal to have anything to do with the "Parliament of Religions" at Chicago, Cardinal Gibbons has attempted to defend the action of the Roman Catholic prelates in America in taking part in that singular project. It appears that the Roman Catholic Archbishops met to discuss the invitation, and, though various objections were made to its acceptance, it was at last decided to join in the "Parliament" and Bishop Keane was deputed to do whatever he thought wise and right in behalf of Roman Catholics. The parallel the cardinal drew between Bishop Keane addressing the multitudinous sects and St. Paul preaching before the Areopagus was hardly complimentary to those who sent the invitation. Neither was it exact. St. Paul exhibited the one true faith in contrast to heathen systems of religion, and particularly to that last despairing effort of the Athenians, of which the altar to "an unknown God" was the pathetic symbol. In the Chicago experiment it was assumed that the representatives were not heathens, but members of societies equally sound and good, meeting together for a friendly interchange of ideas. To be mixed up in such a company was to recognize the principle on which it was formed. We consider that our primate took distinctly the more Catholic and dignified line in refusing to take any share in its proceedings.

N. Y. Evening Post

The World's Fair.—Comparisons are not easily made when we have such an object before us as this unparalleled exhibition. It is safe to say, however, that it exceeds the Centennial Exposition at Philadelphia, by as much as that one exceeded an ordinary State fair. This superiority applies not merely to the size and grandeur of the buildings and grounds, but to the dazzling splendor and endless variety of the exhibits. No human being can see all the things that are well worth seeing at Jackson Park in thirty days' time, however diligent and strong of limb he may be. It would be worth a journey to Chicago to see the exterior of the Fair alone, and the crowd in attendance on every pleasant day. To see the contents would be worth a journey around the world if it could not be had on cheaper terms. Indeed, it may fairly be said that one takes a journey around the world when he goes there. "You can see here a better exhibition of Bohemian glass than you can see at any place in Bohemia," said one veteran traveller, and that remark might be repeated as to countless other things. A great deal of harm has been done to the Fair, or rather to the American and European public, by a false report that the charges for necessary living expenses at Chicago are extortionate. There has been absolutely no increase in the charge for board and lodging in Chicago over ordinary years, nor can there be any increase under present conditions.

The Church Advocate

Baptism of Children.—"Our Diocesan Work" published at Richmond, Va., makes this remarkable statement respecting a child that is baptized: "He is not joined to Christ or to his Church in body, mind, and spirit, until he believes, accepts, and confesses Christ." And yet the Church through her Prayer Book instructs her priests to say these words while the child is presented at the font for holy Baptism: "We call upon thee for this infant that he, coming to thy Holy Baptism, may receive remission of sin, by spiritual regeneration . . . that this infant may enjoy the everlasting benediction of thy heavenly washing." And again such words as these are used addressed to Almighty God, "Wash him and sanctify him with the Holy Ghost." After the child is baptized the Prayer Book instructs the priest to thank Almighty God in these words: "We yield thee hearty thanks most merciful Father, that it hath pleased thee to regenerate this infant with Thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church." Now the language of the Prayer Book is very plain. It was not written for theologians but for the plain people as their book of Common Prayer and inasmuch as it was not intended to deceive it is but natural to receive and believe the plain statements of the book itself rather than any strained interpretation of the same. We haven't any theory respecting the meaning of the words of the Prayer Book, we prefer to believe the simple statements rather than attempt to conform them to the doctrine as held by the Cheneyites. When men like Cummings and Cheney attempt to bewilder men by their speculations, we have only to say,—thus saith the Prayer Book.

Literary Note.

"The Clergyman's Companion," edited by Sylvester Clarke, D. D., of the Berkeley Divinity School, revised according to the new Standard Prayer Book, will be ready September 1st, by Thomas Whittaker.

The Household

The Soul's Morning Hymn

BY CHARLES S. OLMSTED.

Now morning with her waking thrills
The sleeping world, and gently brings
Thy holy light from heavenly hills,
Just Lord of lords, and King of kings!

O, let Thy mercies come to me!
The light of grace, the breath of peace,
The power to trust and hope in Thee,
The balm of healing and release.

Enrich my soul with faith and love,
To make me strong, and firm, and free;
Pour consolations from above;
Unfold Thy vast eternity.

The day is Thine, the night is Thine;
Thou hast prepared the light and sun:
O, keep me Thine, and be Thou mine!
Prepare me through Thine only Son,

For everlasting life and rest,
Where Thou Thyself art sun and star;
O, may Thy people all be blest,
Beyond the morning's purple bar.

Cooperstown, Aug. 8, 1893.

How Their Eyes Were Opened

BY MARGARET SOUTHERLAND.

It was a pretty room in one of the prettiest houses in Elmville that a gentleman and his wife were sitting one autumn evening about nine o'clock. For upwards of an hour an animated conversation had been carried on by the couple over a question of local politics, when the handsome young wife, finding that she was getting beyond her depth, gracefully withdrew from the argument, and picking up a book smilingly shook her head at her husband, with the remark: "Perhaps you're right, Frank; at any rate, I'll let you enjoy your paper in peace."

Mr. Morton, with a twinkle in his eye, said: "Thank you, Nellie," and proceeded to read in silence.

In less than fifteen minutes Mrs. Morton became restless, and closing her book slightly changed the position of her chair, and with an apologetic remark for the violation of her promise not to disturb him, observed with insinuating softness of tone: "I forgot to tell you that the ladies decided to give a supper."

Mr. Morton groaned.

"Did you hear, Frank?"

"Yes, my dear."

"Well, what do you think of the idea?"

"It isn't an idea. An idea is a conception of the brain, while a Church supper is idolatry of the stomach.

"Now, Frank, I wish you would tell me your objections,—good, sensible ones. You disapprove of grab-bags, chances, voting at fairs, and all that kind of thing, and would now throw cold water on our present scheme for raising funds to buy a new heater for the church. It seems to me your opposition is unreasonable."

"But I haven't opposed it, my dear."

"Your dislike, then?"

"That's an entirely different matter. To be perfectly outspoken, I deprecate this whole business on principle. It is nothing more nor less than pious claptrap. It isn't any more necessary to have a supper in order to get a church furnace than it is for me to stand on the street corner and beg for money to buy a new hat, and it's preposterous to think it is. A little unsentimental reasoning would easily convince people that, aside from all other delusions, a church supper is a one-sided and extravagant folly from beginning to end. It is a virtual confession that the Christian religion cannot be made attractive without a lot of paltry auxiliaries. It must have the flavor of earthiness to render it palatable. Latterly a big feed seems to be synonymous with a big faith. You hear people gushing over what they call a glorious success:—Glorious fiddlesticks! What an extraordinary system of book-keeping they must use! If merchants and shop-keepers adopted the same methods they would soon go under. The most hurtful element is, that the Scriptural doctrine of generosity is perverted, and men's ideas of duty are degraded. You pay fifty cents for a meal that would cost at least a dollar in any decent restaurant, and deceive yourself into the belief that you are helping on the Lord's work, when you are only gratifying your own palate."

"But, Frank, you know people won't part with their money unless we give them an equivalent. There is a wonderful fascination in eating."

"So there is in the devil, Nellie."

"I am surprised, my dear, that you can say such a thing!"

"And I am sorry, Nellie, that common justice compels me to say it. Your admission that churches cannot secure the necessary funds for their support, without resorting to these modern fads, is an argument in support of my assertion that Satan has not yet lost his popular influence. Nothing can more plainly or emphatically demonstrate the languid interest in Christian work than this demand that our congregations play in the role of amusement societies. Worldliness erects splendid buildings, fills them with sculpture and paintings. These places are largely the gifts of those who say: "Let us eat, drink, and be merry, for tomorrow we die." The children of the world thus declare that they are wiser in forecasting and deliberating than the children of light.

"The church is for worship; it is called the house of God. The most sacred acts in men's lives take place there; and yet, to keep warm while they are praying and singing and listening to the gospel, it is considered proper to make a banquet in order to reach men's pockets.

"Imagine Booth or Patti stepping in front of an audience and making the announcement: "This temple was constructed as a centre of elevating and refined pleasure. You cannot be diverted and entertained unless you are comfortable—you know it. I am glad a movement is on foot to remedy the present defect. I see before me people who seem chilled. Don't feel discouraged—we'll have a huge attraction next Thursday night. Fifty ladies have volunteered to beg food for a tempting spread. We make our appeal to all hollow stomachs,—young, old, healthy, and dyspeptic. We ask you to chip in; you'll get your money's worth twice over, and you'll see how pleasant the temperature of this hall will be made."

"Frank, I protest. You allow this conversation to become an escape-valve for your sarcasm. One might infer, from your language, that it was a downright sin to eat."

"Gently, my dear. Say, rather, a good many fancy it an evidence of Christian consistency to support their religion by selfish bargaining. The rankest errors in social arithmetic are mixed up with their affairs. The game isn't worth the powder. Figure it up yourself. First the tax is one-sided; second, the labor is unequally divided; and, third, the same few who are giving regularly and conscientiously spend more than is just in order to make up for those who contribute nothing but unasked and unappreciated advice. There is no use in denying it—the flesh pots of Egypt make a loud rattling in our churches. The kitchen, the crockery, and the dripping pans are quite as much talked about as prayer, repentance, and sobriety."

Mrs. Morton was in a quandary.

"Do you wish me to withdraw from the committee, my dear?"

"No, Nellie, since you have already promised to serve; but steer clear of such things hereafter. Something invariably gets snarled and goes wrong; we learn best by experience. I feel pretty sure your eyes will be opened wider by the time you are through with this. You must not feel prejudiced by my views, and I'll not say any more. You didn't tell me when the affair is to come off."

"The ladies decided on Saturday evening."

Mr. Morton shrugged his shoulders, but offered no further comment.

Within the next four days five hundred door-bells were rung in the town of Elmsville, and five hundred times the question was asked; "Don't you want to buy a ticket for our supper?"

Some said "yes," and others uttered a surly or sharp "no, I don't!" and rudely shut their doors in the faces of frightened little girls. The more cautious economists said they would have to consult their almanacs before making up their minds; they wanted to find out what kind of weather they might expect, as they didn't intend to spend half a dollar unless they could be on hand to get the worth of their money.

One man of comfortable means, whose only child was an overgrown boy of twelve, with the appetite of an ostrich, and the capacity of a whale, refused to take tickets because there was no reduction made for minors.

A female of vinegary aspect said she couldn't never make lobster salad set good on her insides, and didn't think the rest of the things she could enjoy ought to be more than twenty cents.

Tuesday afternoon Mrs. Morton hired a livery at her husband's expense, and scoured the country for miles in quest of refreshments for the gastronomical exhibition.

Miss Bamber, Miss Askall, and Miss Cramer stormed the town. It was a beautiful and impressive spectacle to watch the martyr-like devotion of this determined trio. Each carried in her hand a note-book and lead pencil. Each wore a dainty hat, a seal-skin coat, and a bewitching smile; occasionally the smile suffered a chill by the nipping November winds, but it usually warmed up and got in working order shortly after a house was entered.

Not to dwell upon the details of this heroic undertaking, some of which were intensely disagreeable, and others decidedly ridiculous, the following is an accurate and authenticated summing up of

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"ECKSTEIN" (Cincinnati)
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the matter: Miss Bamber secured two hundred biscuit, five hams, seven pans of pork and beans, seven pickled tongues, nine pounds of coffee, eight chocolate cakes, one turkey, sixteen loaves of bread, the loan of four tables, one dozen chairs, five dozen napkins, and two cooks. She came home pale and exhausted, but highly elated, over her canvass.

Miss Askall captured eleven pounds of granulated sugar, thirteen quarts of oysters, nine dishes of lobster salad, one of chicken, and three of potato. She smiled sweetly at the contribution of six bottles of pickles; said, "Thank you, ever so much" for nineteen dollars in cash given by half a dozen gentlemen who couldn't be present. She cackled at the offer of seven dozen and ten eggs, accepted fifty sandwiches, borrowed ten tablecloths, three Japanese screens, asked two storekeepers to lend each, three dozen drinking glasses, and stopped at an auction sale and bid thirty-two cents on a kerosene stove which she thought might come in handy without knowing exactly how.

On her return home she was too utterly fagged to appear at dinner, and retired to her room with a splitting headache.

Miss Cramer came in on the home stretch considerably dilapidated and worn. She secured pledges for nine pounds of butter, four chickens, ten bunches of celery, four bottles of olives, three quarts of cream, five gallons of milk, ten pounds of saltines, five glasses of currant jelly, one pound of salted almonds, seven pumpkin pies, a batch of crullers, and two ribs of beef. She also borrowed an ice cream set, nine table lamps, fourteen candlesticks, and three boys to run on errands.

The much talked-of evening was finally reached. Ninety-three men and women were seated at the tables at one time. In the kitchen, struggling with discouraging odds, were a few flushed women perplexed and excited.

Miss Bamber wrestled over a ham with an exasperatingly dull carving knife, and glanced sympathetically towards Miss Askall, who had just scalded her hand, and who was bravely trying to check a tear.

"Does it hurt so, my dear?"

"O, I could stand the pain; but—but—"

"Well, what is it my dear?"

"The people in the next room—they all know how much has to be done, and how few helpers we have. When I passed through the last time I heard Mrs. Growler complaining of the annoying delays and poor management."

"Never mind!" said Mrs. Morton, soothingly. "I see now that my husband was right. He says church suppers were never a means of grace, and that they make us get to know the mean qualities in people whom we would like to think well of. This is my final appearance. Heater or no heater, I'm determined to frown down everything of the kind that may hereafter be suggested. You probably are aware that not one of our sisters who promised to do so much, is willing to come into this kitchen."

"What's that!"

The ladies listened; they recognized a well-known voice.

"Eureka! Congratulate me, Mr. Stryker! At last, after wading and angling and spooning through this milky way I've found it! It looks sad and stunted in growth. But see! I impale it on my fork lest it take wings and return to the kettle whence it came."

Mr. Wilson held the trophy up for inspection, and continued, with a chuckle:

"Put on your glasses, ladies and gentlemen! Don't you understand that it's a genuine oyster, captured while trying to hide under this stranded cracker?"

The people roared.

"I am now ready to retire, my ambition is appeased. The fond dream of many years is realized! I have attended church suppers since my second teeth came, but a whole, unmutilated oyster never visited me before, but now, like many of its betters, it's in the soup."

The ladies in the kitchen felt vexed and mortified for a few moments, but the absurdity of the situation mastered their dignity when they discovered that the near-sighted colored cook had emptied a four quart measure of the smooth bivalves into the coffee-pot by mistake, only a few splashing over into the stew kettle.

Two hundred tickets were sold, and twenty-one dollars in cash given.

About eleven o'clock, amidst such a chaotic spectacle as a public supper leaves in a public hall, this result was reached:

Receipts, one hundred and twenty-one dollars; expenses, thirty dollars; which left a balance of ninety-one dollars. Deducting the donation in money, the supper itself netted seventy dollars. To get this one hundred dollars were spent for the purchase of tickets, and provisions to the amount of eighty dollars were donated. Please note this fact.

The labor, anxiety, and unpleasantness were not estimated in the expenses.

Mrs. Morton caught a cold which developed into pneumonia, and brought her a doctor's bill of fifty dollars. Miss Askall felt it her duty to treat Mrs. Stryker with coolness, and Miss Cramer resigned from the Ladies' Aid.

The next evening's Chronicle spoke of the supper as a grand social and financial success, and a considerable number of the people in the Elmeville church are talking of another entertainment, and will probably gush over it just as soon as they can find a half dozen good natured women who will consent to take all the drudgery upon their shoulders. It is a pleasure to state that the amiable quartette who engineered this affair will not be seen in the next, for whereas they were blind now they see.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

Right and Wrong Ambition

"There!" said a little shoe-black boy to me one day, as he gave a last touch to my boots, and stuck his brushes into each other with a look of triumph, "there, they can't shine more." This boy has succeeded in life, and was at the top of his profession. Without striving to force himself into some position for which he was unfitted, he had aimed at succeeding in his own line. This is the right sort of ambition, and it is one that we can all gratify.

We may be sure that he who cannot play well a subordinate part in the drama of life will do no better if given a higher role. The great natural philosopher Faraday, who was the son of a blacksmith, wrote, when a young man, to Sir H. Davy asking for employment at the Royal Institution. Sir H. Davy consulted a friend on the matter. "Here is a letter from a young man named Faraday; he has been attending my lectures, and wants me to give him employment at the Royal Institution. What can I do?" "Do? put him to wash bottles. If he is good for anything, he will do it directly; if he refuses, he is good for nothing." Faraday washing bottles would be quite as successful a man as Professor Faraday lecturing at the Royal Institution, if both kinds of work were equally well done. The carpenter who makes good chairs and tables, better deserves a crown than a king who cannot govern. We must all admire and consider successful the crossing sweeper whose honest pride it was that he could do "an ornamental piece of sweeping round a lamp-post!"

If I were a cobbler, I'd make it my pride
The best of all cobblers to be;
If I were a tinker, no tinker beside
Should mend an old kettle like me.

"Whatsoever thy hand findeth to do, do it with all thy might," is the motto of noble ambition. The other day I asked a young officer if he played polo. "No," he said, "I do not for I have not time to practise it enough, and I hate doing anything badly." This is the feeling of a man who is ambitious in the best sense of the word. He hates doing anything badly.

The late celebrated head-master of Uppingham School used to say that every boy is good for something. Probably we who are grown up are all good for something, and would excel if only we would try to do so in our own line. This, however, is what we do not do. Each man wants to boast in another man's line. He thinks that in order to "get on" and be successful he must leave that state of life into which he was called by God.

We speak of a man's "calling" in life, implying by our words a belief that God calls each of us to his own place; that is, to the place which he is capable of filling with the greatest credit. By giving to us certain tastes and capacities, God calls us as certainly as if we heard a voice from heaven. False ambition says: "Leave this calling as soon as possible, and force yourself into a position which is more 'genteel,' into one which is presided over by 'the bestial goddess of comfort and respectability.'" From this false ambition come jealousy, grief from loss of fortune, all the torments of wounded self-love, and a thousand other mental sufferings—the commonly enumerated moral causes of insanity. They are griefs of a kind to which a man who is ambitious in the best sense of the word should not fall a prey. There need be no disappointed ambition if we set before ourselves the true aim in life, which is to amend ourselves, and do our "level best" in whatever sphere we are called upon to work.

All service is the same with God—
With God whose puppets, best and worst
Are we; there is no last or first,
There is no great, there is no small
To the soul that maketh all.

No position in life is so low that a really noble man cannot raise it, nor any so high that a base man cannot degrade it. I am not urging any one to live an indolent, unaspiring vegetative life. I am only saying: "Covet earnestly the best gifts." Be sure it requires much more perseverance and energy to perfect character than to become a "great success" in the estimation of the world. Instead of telling people, especially young and enthusiastic persons, not to be ambitious, the true policy is to urge them to be far more ambitious in the right sense of the word than they generally are, and to encourage in them a "divine discontent" with imperfection of all kinds, especially with badly done work.

"But what a rare thing is success in life!" said Endymion; "I often wonder whether I shall ever be able to step out of

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the crowd." "You may have success in life without stepping out of the crowd," said the Baron. This answer of the Baron's seems to us to sum up the true philosophy of life: "You may have success in life without stepping out of the crowd." It is well to be assured of this, for to succeed in life is the natural ambition, if not of every young Endymion, at least of his parents for him. If to succeed in life it were necessary to become very famous, very powerful, or very rich, success would be the monopoly of but a very few people.

It has been calculated that not more than one in four thousand may be expected to attain distinction, and not one in a million possesses that wonderful thing called genius.

But there is a real sort of success that cannot be monopolized. Our being's end and aim is to be good and to do good. Here every one may succeed, for character is a kind of wealth that knows no failure. "They truly are faithful who devote their entire lives to amendment." Every man may make his life successful in this sense. And as one is never so successful as when he least thinks of becoming so, such a one will probably gain in the long run more happiness, and exercise a greater influence in the world, than his more grasping neighbor.

"Oh! keep me innocent; make others great," was the prayer written by Queen Caroline Matilda of Denmark with a diamond on the window of her castle at Frendsborg. The more we know of the lives of the great, whether from history or from personal acquaintance, the more we become aware how many of them would say:

> 'T is better to be lowly born,
> And range with humble dwellers in content,
> Than to be perked up in a glistering grief,
> And wear a golden sorrow.

Earthly success is uncertain of acquisition, brief in continuance, disappointing in fruition. Not so with the success that is aimed at by true ambition. It is certain to all who seek it. It is endless in duration. It never disappoints:

> 'Tis not in mortals to command success,
> But we'll do more, Sempronius; we'll deserve it.

Epictetus once received a visit from a certain magnificent orator going to Rome on a law-suit who wished to learn from the Stoic something of his philosophy. Epictetus received his visitor coolly, not believing in his sincerity. "You will only criticise my style," said he; "not really wishing to learn principles." "Well, but," said the orator, "if I attend to that sort of thing, I shall be a mere pauper like you, with no plate, nor equipage, nor land." "I don't want such things," replied Epictetus: "and besides, you are poorer than I am, after all. Patron or no patron, what care I? You do care. I am richer than you. I don't care what Cæsar thinks of me. I flatter no one. This is what I have, instead of your gold and silver plate. You have silver vessels, but earthen-ware reasons, principles, appetites. My mind to me a kingdom is, and it furnishes me with abundant and happy occupation in lieu of your restless idleness. All your possessions seem small to you; mine seem great to me. Your desire is insatiate, mine is satisfied."

We conclude with an historical anecdote which illustrates the difference between right and wrong ambition. Henry the Fourth of France made the good and happiness of his people so much his peculiar care, that he diminished as much as possible both the expenses of his table and his wardrobe, contenting himself with wearing a plain grey habit, with a doublet of either satin or taffeta, without the least ornament. He used often to banter his courtiers on the magnificence of their apparel, "carrying," as he said, "their castles and their woods upon their shoulders." In his elegant comparison between Henry and Cæsar, Montaigne says, most truly: "If Cæsar conquered more cities and won more battles, Henry acquired more real glory in making his people happy, after having delivered them from those tyrants who oppressed them. He joined to the talents of a warrior both moral and civil virtues, which Cæsar never possessed. They were both ambitious, but the ambition of Cæsar was crime, in Henry it was virtue."—*The Quiver.*

The Difference

Two little girls were sitting near a brook in the woods.

"Listen to that noisy brook," said one, "it scolds and scolds. I wish it would keep quiet."

"Why, sister, it is not scolding, it is singing," said the other.

"The leaves are falling from the trees. How bare and ugly they look," cried the first speaker.

"Oh, but it is so pleasant to gather the leaves," was the reply; "then we see more of the blue sky, and the sun shines on us better."

The other frowned angrily and said: "Your ears and eyes must be made differently from mine."

Ah, children, the difference was not in the ears and the eyes, but in the heart. If the heart is right, the brook will sing, not scold; the sky will look blue, and through the bare branches God's love will shine.—*The Orphanage Record.*

Financial News

The stock and bond market continues dull, very little business being transacted. The exchange rates between all large cities, east and west, are so extremely high as to practically cause suspension of business. Currency still commands a premium of from 2 to 4 per cent, with a stronger demand the latter part of the week. Gold continues to pour in from Europe, the week closing with shipments aggregating over $11,000,000. The most prominent event has been the appointment of receivers for the Northern Pacific Railroad, although this course has been anticipated for months, due to the company's mismanagement and heavy loss of traffic. The general depression has strongly affected railroad earnings all over the country, but more particularly in the West, and it is very likely that one or two other roads will have to follow the Northern Pacific. The Union Pacific has suffered heavily, showing a decrease in net earnings for June of $578,000, and nearly the same amount for July. These losses are so enormous that, unless soon checked, the company will be forced to ask for a receivership within a very short period.

The whole country is expectantly awaiting some decisive action by Congress relating to the financial difficulties, and every day's delay takes us further away from the desired end.

C.

New York, Aug. 19th, 1893.

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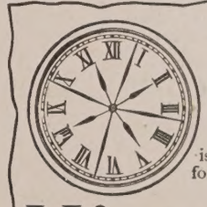

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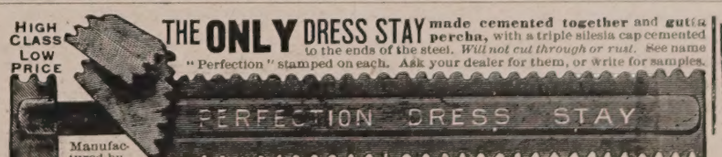

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The Bed and Bedroom

FROM *Good Housekeeping*

As we pass, or are supposed to pass, fully a third of our time in bed, while many are obliged also to spend more or less of their waking hours in the apartment which serves as their sleeping room, it need not be said that a great deal of attention should be given to making our sleeping quarters as pleasant, comfortable, and safe as possible. There has been, in times gone by, too little regard for this matter of bedrooms. If there was an out-of-the way corner in the house, no matter how remote, exposed, dark, or unventilated it might be, it was set down at once for the bedroom. No matter, either, if it was so small that those who occupied it must breathe over and over again, every night, the vitiated air, already loaded with impurities.

Thanks to modern good sense, we are getting over a good many of these thoughtless ideas, and those which still linger cannot too soon be eliminated. A sleeping room should be so situated that it can be thoroughly aired every day, and if the direct rays of the sun can enter on each sunny day, so much the better. A solid, well painted and varnished floor is much better than a poor floor covered with a carpet. Indeed, a carpet is a questionable luxury under any circumstances for such an apartment. In how many a chamber does the dusty, musty smell of a neglected carpet repel one coming in from the purer air without; there can be no surer hiding place for disease germs than such a floor covering. It is a great deal better that the floor shall be partially covered with rugs, even cheap, home-made ones, which can be dusted, sunned, and aired, while the floor can be kept clean and sweet, and the entire apartment wholesome and healthful. On the same principle, heavy hangings, portieres, curtains and the like are out of place, if we would have of the bed chamber the sweetest, purest room possible.

There is one abomination which ought to be unsparingly condemned—at least the use which is too generally made of it—and that is the folding bed. A great many persons who get out of these beds in the morning immediately "make" them, spreading up the clothing, which is permeated through and through with the exhalations of the night, and shut the cabinet close till it is wanted for occupation next evening. Comment is unnecessary. Perhaps it will be urged that conditions render the procedure necessary; but if so, in the interest of health and life, the conditions ought to be changed.

No bedroom should ever be shut close during the night, even if it is a large apartment. It is hard to imagine a room which cannot in some manner be ventilated, to a certain extent. Perhaps the best conditions cannot by any means be reached; but almost anything is better than breathing poisonous air over and over. If nothing better can be done, let the window be raised a trifle so that a current of air will find its entrance between the upper and lower sashes. This may be so diverted by a curtain or even a piece of newspaper that it will create no draft, but will stir a gentle circulation within the apartment. This expedient may often be resorted to in cases of illness, giving a change of air in the chamber, but in so gradual a manner that no ill effects can result.

The more freely bedding can be exposed to the sun and air, the better, but exposure to the sun should not include the pillows or featherbeds. The oily quality of the feathers is acted upon by exposure to a hot sun, producing a strong, offensive, and unhealthy odor—in direct opposition to the result which it is intended to obtain. But there should be frequent exposure to the air, and the more persistently this is carried out, the more healthful will be the bed. Feathers are dangerous things at the best. They are absorbent, and difficult to cleanse. Moreover they are very durable, and doubtless there are multitudes of beds in every community which have been in use for scores of years—how many, we need not attempt closely to estimate—without a thorough renovation. It is hardly pleasant to think of ensconsing oneself in a guest chamber provided with a bed of this sort, sinking into the pervasive embrace on a mass of teathers upon which all sorts of people have been sleeping for a generation or two, and sleeping all through the night in the warm vapors which the heat of the occupant's body will generate from this questionable mass. It is because we never stop to think of these things in the abstract, and to dissociate them from prevailing customs, that we tolerate them.

(To be continued)

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